

## CHAPTER II.—ECONOMIC.

## Section A—Agriculture, including Irrigation.

## CHAP II. A

109 *Keh* or *shor*, is to be met with both in the canal tracts, *Sahro* and where the wells are brackish. The evil is not very serious <sup>unless case</sup> and is certainly less than it was before the remodelling of the canal. *Saradh* and *Buziinh* in *Gohana tahsil* are the worst affected villages, but even there there are signs of improvement. In *Channi* of *Rohtak tahsil* however the mischief appears to be on the increase.

110. The following account of the system of cultivation in the district is reprinted from the settlement report:—

Cano cotton and wheat are of course the chief irrigated crops. With the exception of an occasional acre on the wells or floods of the *dahri* tracts cano is entirely a canal crop. Wheat is mainly a canal crop, though a little is grown on the Jhajjar wells, and after the subsidence of the floods, when it is usually irrigated by bucket-lifts. If grown *barani* it is so generally in the form of

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WITH MAPS

1910.

WHITE AND GREEN EDITION  
OF THE PUNJAB GAZETTEER



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# CHAPTER I.—DESCRIPTIVE.

## A—Physical Aspects, including Meteorology.

The Hissár District is the easternmost of the districts of the CHAP I, A  
Physical  
Aspects. Delhi Division. It lies between  $28^{\circ} 36'$  and  $30^{\circ} 1'$  north latitude and  $74^{\circ} 31'$  and  $76^{\circ} 22'$  east longitude. It takes its name from the town of Hissár, which is the headquarters of the local administration. The town of Hissár was founded by Firoz Shah Tughlak in the fourteenth century and named after him Hissár Feroza,—the fort of “Feroz”, the name was subsequently contracted to Hissár. Name in  
vernacular  
with deriva-  
tion area

The district which has a total area of 5,217 square miles lies on the confines of Rájputána and forms part of the great plain which stretches from Bikaner to Patiála. Like the districts of Simla and Rohtak, Hissár has no river frontage.

It is bounded on the south by the Dádri territory of Jínd and the Native State of Loháru, on the east by the British district of Rohtak and the Native States of Jínd and Patiála, the latter of which also stretches along its north-west border; on the north it is bounded by the Ferozepore District, and on the west by the prairies of Bikaner. Boundaries  
and natural  
divisions.

It is thus completely surrounded by Native territory, except where it touches the districts of Rohtak and Ferozepore. Until 1890 the district was divided into six tahsils, *viz.*, those of Bhíwáni, Hánsi, Hissár, Barwála, Fatahábád and Sirsa. The Barwála tahsíl was, however, abolished with effect from 1st January 1891, and its area distributed among tahsíls Hánsi, Hissár and Fatahábád. This change also necessitated the transfer of some villages from the Hissár to the Bhíwáni tahsíl.

The latitude, longitude and height above sea-level of the principal places in the district are shown in the margin.

Town	North latitude	East longitude	Height above sea-level.
Hissár .. .	$29^{\circ} 10'$	$75^{\circ} 46'$	639
Hánsi .. .	$29^{\circ} 6'$	$76^{\circ} 0'$	705
Bhíwáni .. .	$28^{\circ} 48'$	$76^{\circ} 11'$	870
Barwála .. .	$29^{\circ} 22'$	$75^{\circ} 57'$	730
Fatahábád .. .	$29^{\circ} 31'$	$75^{\circ} 30'$	720
Sírsi .. .	$29^{\circ} 32'$	$75^{\circ} 4'$	738

The general aspect of the district may be described as a level plain or prairie, stretching from the north-west to the south-east, and unbroken by any

natural irregularity, except in the south-western corner, where some of the detached peaks of the Aravalli range stand out against the horizon. The highest of these is the Toshám Hill, 800 feet high.

The soil of the district changes gradually from light sand on the western border to a firm loam on the confines of Rohtak, Jínd and Patiála.



South of the Rohí we come to the western extremity of the Náli tract which stretches from east to west through tahsíls Fatahábád and Sírsá. It owes its name (which means river channel) to the fact that it is traversed by two streams, the Ghaggar and its offshoot, the Jóiyá or Choya. The characteristic feature of the tract is the hard clay soil, locally known as *sotá*, which it is impossible to cultivate until it has been well saturated by summer floods. Successful cultivation in this tract depends on a nice adaptation of the rise and fall of the floods to the times best suited for sowing the Kharíf and Rabi crops, and even when these have been successfully sown, good winter rains are needed in order to bring the Rabi crop to maturity, while an untimely freshet coming down the stream late in the year may cause the destruction both of Kharíf and Rabi.

In tahsíl Fatahábád the main stream of the Ghaggar is deeper and narrower than in Sírsá, where it is much shallower and the banks far more shelving and of far gentler slope. The result is that a far larger area is flooded in the latter than in the former tahsíl, but with a small depth of water, and in consequence the flooded area emerges sooner, sometimes soon enough to allow of Kharíf crops, such as *jowír* and *bájña*, being sown on the fringe of the flooded area. In Fatahábád, on the other hand, the flow of water in the Ghaggar is confined within a deep channel, and a much smaller area can be flooded than in Sírsá.

In the Fatahábád Náli there are large areas of waste land which provide excellent grazing for cattle. Between 1863 and 1890 much of this waste was brought under cultivation, but since 1895, when the drought began and the Rangoi cut ceased to work satisfactorily, the area of waste has increased. The tract is the great grazing ground for cattle from the Bágar and Hariána villages, and in the rains animals are also brought here from the neighbouring district of Karnál. Natural vegetation is far more abundant here than in any other part of the district, except a portion of the Sírsá Náli. The *dáb*, the principal grass of the tract, has given the name of Dában to the villages on the main stream of the Ghaggar. The Sírsá Náli is now much more extensively cultivated than the Fatahábád Náli. The increase in cultivation is most marked in that part which lies immediately to the east of Sírsá town and which is the old bed of the Ghaggai river. It is due to the extension to the tract of the Western Jumna Canal. Below Súrá there are also large areas of waste in the Náli, but the grazing is not as good as in Fatahábád. Much of this waste is land which has fallen out of cultivation, because it no longer receives flooding from the Ghaggar river.

The Bágar tract stretches from the south and south-west of Sírsá along the western border of the district, gradually widening and extending towards the south. Here the prevailing characterist

## CHAP I. A.

## Physical Aspects

8 b

divisions of the district

8 The district up to 1910 contained four tahsils—Gohra to the north, Jhajjar to the south, and Rohtak and Sampla west and east respectively, in the centre. The Sampla tahsil was however abolished in 1910 and a re-distribution of the district into three tahsils effected. In the middle of the district just where the old Rohtak Sampla and Jhajjar tahsils converged lies an island completely surrounded by the Rohtak villages and consisting of 2 estates of Dujana and Mehrana with an area of 11½ square miles which form a portion of the territory of the Nawab of Dujana.

## Scenery

4 Though Rohtak has no grand scenery the canals with their belts of trees, the haes of sand hills, the jhils that still sometimes form in Jhajjar and a few small rocky hills in the south west of that tahsil—last spurs of the Aravalli system—together with the striking appearance of many of the village habitations give the district more variety of feature than is usually met with in the Panjab plains. The eastern border lies at the same low level as the Delhi branch of the Western Jumna Canal and the Nangargarh jhil into which flows the drainage of the Sahibi and Indori streams that cross the south-eastern corner of Jhajjar.

## Streams water level.

5 Of these two streams rising in the Mewat hills an excellent account is given in Mr Fanshawe's Settlement Report of 1880. 'The Sahibi' he writes 'rises in the Mewat hills running up from Joypur to Alwar near Manoharpur and Jitgarh, which are situated about 80 miles north of the capital of the former State. Gathering volume from a hundred petty tributaries it forms a broad stream along the boundary of Alwar and Patna and crossing the north west corner of the former below Dimna and Shahjehanpur, enters Rewari above Koto Kusim. From this point it flows due north through Rewari and Putaudi (passing seven miles east of the former town and three mil. west of the latter), to Lohari in the south-east corner of the Jhajjar tahsil which it reaches after a course of over 100 miles. Flowing through Lohari and throwing off branches into Lataudah and Kheri-Sultan it again passes through the Gurgaon district till it finally enters Rohtak at the village of Khatan. The Indori rises near the old ruined city and fort of Indor perched on the Mewat hills west of the Gurgaon town of Noh. One main branch goes off north west and joins the Sahibi bed on the southern border of the Rewari tahsil while the collected waters of a number of feeders of the north branch pass three miles west of Tarni spread over the low lands round Bahadur and ultimately also fall into the Sahibi near the south of Lataudah. The two streams have no separate bed now above this point the east branch in Khatan which is called the Indori really takes off three miles below the Jhajjar border from the same bed as the west branch or Sahibi. The reason why the Indri preserves its separate name and is also the better known of the two streams is that owing to the proximity of its waters its flux appears after a moderate rainfall, while the Sahibi, which flows a long distance

As noted above, the richer soil of the Hariána requires a more ample rainfall than that of the Bágár, and with a sufficiency of seasonable rain is very productive, but, on the other hand, no crop can be raised on the scanty falls which suffice for the Bágár, and there is in addition to this the absence of local drainage from sandhills. To meet this the cultivators have been in the habit of leaving elevated pieces of land uncultivated to serve as water-sheds (*uprakan*) for drainage which is carried by means of water-courses (*agam*) to the fields. These are gradually disappearing with the spread of cultivation. The labour of ploughing is also considerably greater in the Hariána than in the Bágár.

The depth of the water level is generally considerably over 100 feet, except in the canal villages where it falls to 30 or 40 feet. The cost of building a *pakka* well varies from Rs 1,500 to Rs 2,000, well irrigation is in consequence practically unknown, except on the borders of the canal tract. Except in years of good rainfall the general aspect of the country is that of an inhospitable desert. A traveller passing through the district by train between November and July finds it difficult to believe that the soil can produce any green herb for the service of man. Between August and October, if the rainfall has been favourable, the country looks fairly green, and the outlook is more pleasing to the eye, though the prevailing tint is still derived from the uncultivated patches of sand.

The Hissár district cannot boast of a river within its limits. The nearest approach to one is the Ghaggar stream, which flows across the northern parts of tahsils Fatahábád and the central portion of the Sírsá tahsil, and which has been identified with the sacred Saraswati, "the last river of the Indian desert".

The Ghaggar rises on the outer Himálayan ranges between the Jamna and the Satlaj, enters the plain as a rapid and variable mountain torrent, passes near Ambála, and after a south-westerly course of about 70 miles, chiefly through the Sikh State of Patiála, bends to the west through the Hissár district and the Rájpút State of Bikaner, where it is finally lost, some 290 miles from its source. Before entering the Hissár district it is joined in Patiála territory by the united streams of the Sarsúti and Márkanda, and indeed receives all the surplus waters of the numerous hill torrents which cross the Ambála district between the Jamna and the Satlaj. Of the numerous drainage channels through which the Ghaggar flows, the best defined is that known as the Sotar, from the rich clay soil, which is characteristic of

**CHAPTER 8** Rohtak district little more than a fond recollection of the Sabibi and Indori. For 20 years no real flood, distinguishable by the red colour of the silt carried in the water had come down the old channels but in 1903 and 1909 the floods reappeared. Nature conformed in almost every detail to the picture drawn above. The wild fowl and the pelicans swarmed into their ancient haunts, even sugarcane ventured an appearance. But the offshoots of the Jumna garh jhil never reached Bupanah and Bahadurgarh. Water came as far as Mundhola in the Delhi district where it was held up by blocking the bridge on the branch road of the old customs line. Bitter disputes arose between Mundhola and the Rihla villages, which were referred to the Settlement Officers for adjudication. The difficulty is that Mundhola lies low and must be protected from inundation. A pillar has been erected close to the village, and it has been decided that the floods must be allowed in future if they ever come to flow unrestrained towards Bupanah until the water reaches the level of the pillar when the Mundhola people may block the bridge. In point of fact Bupanah is unlikely to get any water for the configuration of the country is such that it can hardly do so without disaster to Mundhola, and that is a price that cannot be paid.

Of another stream the Keshnoti that used to flow from the Jhajjar border near Koshi to Jhajjar itself on account will be found in paragraph 6 of Mr Fanshaw's report, but that stream has been dead for more than 20 years. On the other hand in 1903 a flood appeared from an unknown source in the south of the taluk and held up by the railway embankment turned back and washed away the village of Mohanbari.

#### Sand-hills.

In the centre of the district, at a point a few miles from the low eastern border, the surface gradually rises to a level plateau, which stretches as far as the town of Rohtak and is roughly demarcated east and west by two rows of sand hills. From the western line is a further gradual rise up to the Hisar border, where it ends in a third high range of sand hills. The eastern line of sand hills runs on with breaks here and there into the Jhajjar taluk crossing it obliquely to the south-east and rising here to a considerable elevation. Here too the face of the country alters, the surface becomes more undulating, the soil lighter and the water level nearer. In the Dabri circle of Jhajjar the old flood ground of the Indori and Sabibi, it is not more than 16 to 19 feet below the surface and dhanklis are often worked in favourable localities. The depth below the surface to the water in villages which are not affected by flood, canals or drainage lines testifies to the general exterior configuration of the country. For example the level is 10½ feet in and around Bilem in the west and nearly as much near Reri in the centre of the district, 10 feet in the Bhur circle of Jhajjar and the same in and around Mandanthal near the Delhi border.

good crops of wheat, barley, gram and rape can now be raised in it in the winter. Below the Otú dam the river has cut for itself a deep channel in its bed, being helped just above, and for a considerable distance below, the Anakai swamp by the drainage operations already referred to. The result is that it does not now overflow the adjacent lowlands as much as it used to before the Ghaggar canals were dug. The southern Ghaggar canal has, moreover, completely cut off the low-lying land near Ellenabad from the river.

Physical Aspects  
The Ghaggar river, lakes.

The Ghaggar is not fed by the snows, and though there is usually enough flood in the rainy season to make the use of boats necessary at crossing places, the stream always dries up in the hot season, and indeed seldom lasts beyond October. Sometimes a freshet comes down in the cold weather and refills the lakes, but generally in the hot weather the only water to be found in the Ghaggar bed is in the Dhanúr lake, and in parts of the channel the river has cut for itself in its bed. The distance to which the stream reaches along the Sotar valley, before it is finally absorbed or evaporated, depends on the heaviness of the rainfall in the hills and the submontane tract. It seldom reaches so far as Bhatner.

From the appearance of the Sotar valley, and the numerous remains of towns and villages which stud its banks all the way down to Baháwalpur, it is evident that at one time it conveyed a much larger volume of water than at present, and probably was the channel of a perennial stream. But although it must have been, as it is now, the largest and most important of all the drainage channels between the Satlaj and the Jamna, it can never have carried a river at all approaching in size to either of these two. The valley is too shallow, and shows too few marks of violent flood-action for this to have been the case, and there is none of the river sand which would certainly have been left by such a stream. The soil is all rich alluvial clay, such as is now being annually deposited in the depressions, which are specimens of those numerous pools which are said to have given the Saraswati its name, "the River of Pools," and there seems little doubt that the same action as now goes on has been going on for centuries, and that the numerous mountain torrents of the Indo-Ganges watershed, fed not by the snows, but by the rainfall of the sub-Himálayan ranges, wandering over the prairie in many shallow channels, joined in the Sotar valley and formed a considerable stream—at first perhaps perennial, but afterwards drying up in the hot season,—at first reaching the Panjnád, but afterwards becoming absorbed after a gradually shortening course, as the rainfall decreased

**Physical Aspects.** — **CHAP I A** thereby. The Jats of Deobh think they would get boils if they cut this tree. Mawri is remarkable for its splendid *pipal* trees. Other less common trees are the *anul* (*emilia officinalis*), *rohera* (*tecoma undulata*) *barna* (*oratocva religiosa*), *bel patta* (*mango marmelos*) and *amallas* (*cassia fistula*). On the tank at Kharkbara is a distinct species of *cassia* called by the people the *anjdn rukh* or unknown tree. The tree of the village reserve, or *bani* is *par excellence* the *jal* (*salvadora oleoides*) and the soil here is generally so deeply impregnated with salts that nothing else will grow although in favourable localities *lkar*, *gand* *kaudu* and *dhak* (*butea frondosa*) are also found. The last-named is counted an index of good soil.

The farther south we go the scarcer are the trees and the presence of anything more than a few solitary trunks is a sure sign that a habitation is close by. In the sandy part of the Jhajjar tahsil and round the well lands the *farash* (*tamarix orientalis*) is the distinctive tree of the country-side. It grows readily from cuttings and needs little water and should be planted on roadsides far more than it is. The *jhao* of the Jumno bed (*tamarix dioica*) is also found occasionally in low lying tracts in the south of the district. The *khurj* (*salvadora persica*), *hingo* (*balanites aegyptiaca*) and *hindok*, a handsome tree (*quercus?*) are not uncommon in the Jhajjar tahsil, and there is a thick growth of somewhat scrubby trees among which the *kair* (*acacia latocarpa*) and *lbul* (*acacia euphratica?*) are prominent, in the Government reservoirs in this tahsil.

Of smaller trees and shrubs the *lair* or *karl* of the Panjab, (*capparis aphylla*) is everywhere predominant. The buds are pickled and its fruit is eaten and with the fruit of the *jal* (*psia*), often in bad years for weeks together forms the main support of the lower classes. The *ber* or *sharpala* (*zizyphus jojoba*) grows spontaneously in all unweeded fields and provides valuable fodder. *Hinsa* (*capparis horrida*) and *baner* (*adhantoda revoluta* — the Panjab *barsuti*) are common. The first is a good hedge and fuel plant and the latter is much used for roofing. The *shim illu* (*ritex negundo*) which is used for fermentation is believed to grow well in villages of a masculine name but not in those with a feminine termination! Other noticeable shrubs are the *kanger* (*pistacia integerrima*), *mal* or *marelin* (*lrennium europaeum*), thorny growths which seem to affect sandy soil, as does the *nappa* or prickly pear (*cactus inaequifrons*). The worst weeds of the district are the *at* (*calotropis procera*) which runs riot everywhere but when full grown provides fuel with its handsome pith to the *marja* a crudely called *at* *li miri*, the ok's uncle the *thistle* *rasa* (*cirsium arvense*), *jhawas* (*fallax manorum*) or *cam* I think the *Lathu* *rashna* an orange yellow thorned poppy (*argemone mexicana*) and the purple, blxmed *li di* *patra* (*celosia xanthocarpata*). In cotton fields the *dalai* (*at* *lyco-*

of crude saltpetre. These are purified and re-crystallized by the contractors at Bhīwāni, Hānsi or Sirsā where there are licensed refineries. The right to work the saline earth in a village is generally sold by the proprietors to the contractor, who works under a Government license for which a nominal fee of Rs 2 is paid

CHAP I, A:  
Physical  
Aspects.  
Geology

Of all the natural products of the district the most important are the grasses, which formerly covered the whole country, and still abound in good seasons on the land which has not yet been brought under the plough. In the dry tract perhaps the best grass is the *dháman* (*pennisetum cenchroides*), a tall grass with a succulent stem, much valued as food for cattle and often preserved as hay. It is common in the pasture-grounds of Bīkāner, and seems to have been formerly common in this district, but it was one of the first grasses to give way before the plough, as it grew on the best lands which were first brought under cultivation. It is now somewhat rare excepting the Hissár Br. - Among the commonest grasses is the *chimber* or *kharimbar* (*eleusine flagellifera*), a shorter grass readily eaten by cattle, this grass is called by the Bāgrīs *gānthal* or *bhabriya*. Another common grass in the dry country is that called by the Panjábīs *khor* or *khāri*, and by the Bāgrīs *būr* (*endropagon lainger*) also eaten by cattle, its red colour when ripe gives a tinge to the general landscape where it abounds. The *sun* or *sewen* (*elhomius hirsutus*) is a tall coarse grass growing in high tufts with many stalks on one thick root-stem, and several long narrow ears on each stalk. It is eaten by cattle even when dry; camels like it only when it is green and tender, horses are especially fond of it. *Garhāum* is a very tall grass with long thin stalks growing from a knotty root-stem, not often found growing by itself, but generally round a *hair* bush. Cattle eat it when dry, if they eat it green and young, they are apt to swell, sometimes with fatal result. The smoke from its root-stems is used as a disinfectant in small-pox, before entering an infected house a visitor fumigates his person over a fire made from them. *Duchāi*, (*cyperus sp*) a low grass, which remains green all the year, and is eaten by the cattle, has long spreading roots which cover the ground in all directions and are difficult to eradicate. It is said to have grown faster where the sheep have broken up the surface with their feet, and is much complained of in poor sandy soil as preventing cultivation and ruining the land. The *bhurt* (*cenchrus echinatus*) is a grass which forces itself on the attention by its numerous prickly burrs or seed-vessels which seize firm hold of clothes or skin with their hooked thorns, and are difficult to dislodge. Its seeds are sometimes eaten in times of famine. It is a low grass with a whitish appearance common in poor sandy soil and

Botany:  
Grasses

**CHAPTER** A **Physical Aspects.** that it has done in the past and concentrate its energies on fewer roads. The Queen's Gardens or Kampani Bagh in Rohtak are charmingly laid out and contain a great variety of trees. On the road to Singhpura are a number of coral trees (*Erythrina arborea*).

**Fauna.** 11. The district is well known for its large herds of ontelope (blackbuck—*hiran*) and gazelle (*chital*), the latter being found chiefly to the south and the former to the north. As no Hindu in Rohtak will kill them and gun licenses are rare, the herds in some parts are very numerous, and fine heads are procurable. The Jat's attitude to them is that God made them too, when He gives good crops, there is enough for all and when famine comes they too have to go hungry. Nevertheless so destructive are they to the crops that he is often glad to see them shot and never interferes with the sportsman. Hares, foxes and jackals are very common and wild cats not rare. Pig used to be found and are still occasionally seen, and the swine of the village must be closely related to the wild species. Wolves are still not infrequent. *Nilgai* used to be common, especially in the Chuchakwas Birth and Matanhol jungles but in the famine of 1900 they disappeared. During five years I have only seen two solitary specimens at opposite extremities of the district. Scorpions are not very common but snakes are numerous. Of the venomous varieties the cobras, krait and cobra *carnuta* are all common. Beside the common lizards, big and small chameleons are plentiful and the *varanus* or biscoobra, of which the people stand in terror, is also found.

The banks of the canal and the canal villages, and even some rain land villages are overrun by monkeys which are great pests. They rifle the sugarcane fields whenever they get a chance prevent young trees from growing, and often threaten women and children carrying food to the fields. The people, however are unwilling, on religious grounds to kill them, though they are very willing to see them killed, and will often ask an Englishman to shoot a few as a warning to the rest. The name of the mosquitoes of the once naturally flooded villages is recorded in the following lines —

*Machchhar ka ghar Darli Aaurangpur thana;*

*Sath gaon jagir ke Sun lha Sandhi Fallehpur Lalulpur Niwana;*

*" Thors thane Badli aur eeti Ukhelchana*

The mosquitoes of Gohana are said not to bite, this may be true as regards natives of the country, they certainly bite Europeans.

**END.** 12. Of game birds, the black partridge and jack snipe, duck, geese, teal and cranes are common in suitable localities. The grey partridge common sandgrouse and quail may be found all over the district, though quail are now less plentiful. The imperial

inferior castes (Kumhár, Bhangí or Máchhí), who give half or one-third of the produce to the land-holders as their share, or sometimes pay them Rs. 50 or Rs 100 a year for leave to cut the plant from the village waste The bushes are cut when in flower about December, allowed to dry in the sun and then burnt in a pit in the ground The numerous fires in which *sappi* is being burnt form quite a feature in the landscape at times The liquid matter, which exudes from the burning plant, cools into a hard mass, something like the refuse of smelting furnaces. This is the *sappi* or *khár* (barilla) of commerce, an impure carbonate of soda extensively used for washing and dyeing cloth and tanning leather Another plant characteristic of the dry tract is the *tumbi* (*citrullus colocynthioides*) with its trailing stems and beautiful green and yellow orange-like fruit scattered in profusion over the sandhills The *tumba* is eaten only by goats, for which it is sometimes gathered in quantities A preparation from it is sometimes used as medicine The *phog* (*calligonum polygonoides*), one of the most abundant and characteristic plants of the Bísáner desert is found on the Bikaner border in sandy soil. The *dodh* or *dúdhe* is a small milky plant eaten by sheep and goats The *lithya*, a small plant with pink flowers, is common and is said to be a sign of bad soil So are the *dhamáhén*, a low prickly plant with many small white flowers and the *gandí bítí* with its yellow flowers Another plant of the dry tract is the *lamb*, with peculiar seeds having thorns attached to them, the *khíp* or *khímp*, called also *sani*, the wild Indian hemp (*crotalaria burhia*) is also common in the dry tract, and is often used for making ropes Of the smaller plants characteristic of the alluvial soil of the Ghaggar valley, the most conspicuous are the weeds which infest the cultivated land and lessen its produce, sometimes very considerably. Among these is the camel-thorn called variously *jamán*, *janvásá*, *javánya*, *dhanvásá*, and from its thorns, *hundá* (*alhagi maurorum*), a small prickly plant with red flowers, it is eaten by camels and makes good tatties, it infests the wheat-fields subject to inundation The *határa*, *hatelí* or *satyánás*, a tall thistle-like plant with a yellow flower is found on poor alluvial soil So is the *leh*, a low prickly thistle-like plant with long spreading roots Another weed is the *bakrá* or *kútí*, so called because its flower-heads resemble a caterpillar (*kútí*) The *múdphal* is a weed which infests rice-fields.

The characteristic bush of the dry tract is the *jhárberi* <sup>Bushes and trees</sup> (*zizyphus nummularia*), whose small red berries are largely eaten by the poorer classes, especially in times of scarcity, and to some extent sold in the towns, while its thorns make capital fences, and its leaves known as *pála* are an excellent fodder

CHAP L A

## Physical Aspects

cupressiformis) is found here and there. The *babul* (acacia Jaquemonti), which is very like the *likar*, but does not attain the size of a tree and has generally more numerous yellow globes of sweet-scented flowers, is also found in places. The *rohera* (*tecoma undulata*), with its numerous large, bright orange-coloured flowers, is a beautiful tree when in full bloom. The *farash* or *pharwan* (*tamarix articulata*) is common in the jungle of the Ghaggar valley near Rániá. A number of *sirén* or *siris* trees (*albizzia lebbek*) have been planted with success, and the *táli* or *shisham* (*dalbergia sissoo*), one of the most useful of trees, has been propagated near Hissár, Hánsi and Sirsá, and along the canal banks and roads. So has the *nimb* (*melia Indica*). The *bér* (*zizyphus jujuba*) was largely planted by the Customs authorities along their Line, and has spread into the neighbouring villages and fields, where it is now pretty common, as it is useful for its fruit and grows easily in dry soil, though the best fruit-trees grow in gardens on irrigated land. In the dry tract near most villages may be seen one or two specimens of the *pipul* (*ficus religiosa*) and *bar* or banyan (*ficus bengalensis*), nourished with much care by the Hindú villagers, and near the wells of some of the older villages these trees have reached quite a respectable size, and are visible a long way off.

In this district, with its dry climate and general absence of water and trees, animals are comparatively scarce. Even insects are rarer than elsewhere. The most noticeable are those whose presence could be most easily dispensed with. The housefly abounds, especially near the towns, the white ant does great damage, not only to timber and garnered grain, but to growing trees and crops, black ants are common, and ants of smaller kinds may be seen in long lines busily engaged in transporting their stores along their well-beaten tracks. Mosquitoes and sandflies do their best to make life a burden, and in the Ghaggar valley in the rains the *danki*, a large gnat, drives men and animals wild, and the villagers have often to take away their camels and cattle into the dry country to avoid its attacks. Caterpillars and worms of sorts attack the crops, and at times seriously diminish the produce. Large flights of locusts visit the district almost every year, and sometimes devour every green thing in their path. A small woolly insect does great damage to woollen clothing. Wasps, scorpions and spiders swarm in unfrequented bungalows, and the carpenter-insect may be heard boring his way through the wood-work. Beetles, moths, butterflies, and other kinds of insects are represented here. The crickets, large and small, the ground beetle and the *bulakhotti*, a kind of lady-bird with scarlet velvet-like coat, are also noticeable. This last usually appears after rain in company with the earth-worm (*linchara*), and is popularly supposed to fall from the sky.



in the Hissár Bır, and also near Hánsi, and in the lower portion of the Ghaggar valley towards the Bıkáner border where they do much damage to the crops. There are a few herds of *nílgai* in the Hissár Bır where also large herds of black buck are to be seen. Black buck are also to be found near Bishnoi villages where the shooting of them is strictly prohibited.\* Chinkara or ravine deer are common all over the district except in the Ghaggar valley

Hissár is situated in that part of India which is known to the Meteorological Department as the north-west dry area. The temperature varies from a mean minimum of 43 1 F in January to a mean minimum of 83 1 in June, while the mean maximum varies from 71 0 in January to 107 2 in May. The actual highest maximum recorded is 121 1 F on the 24th May 1895, and the lowest minimum 29 9 F on the 22nd December 1878. In October, November and December the range of temperature is 33 5, 35 4 and 32 2 degrees F,

Climate.

\* The shooting of black buck is strictly prohibited in the following villages:—

1. Talwandi Básdshahpur	18. Sadalpur	35. Bhinana
2. Ráwat Khera.	19. Bodalkhera.	36. Hasinga.
3. Káluaras.	20. Sarangpur.	37. Dhobi
4. Adampur	21. Nadhori	38. Jandwala Khurd.
5. Landheri	22. Ayalki	39. Rámpura
6. Kaliráwan.	23. Dhani Majra.	40. Bari Bhangu,
7. Asráwan	24. Pirthala.	41. Chautálá.
8. Mahal Sarai	25. Parta	42. Khairka,
9. Budha Khera	26. Tharwi.	43. Bharú Khera
10. Dhánsú.	27. Bhodia	44. Asa Khera
11. Mangali Pára Surtya.	28. Kharkhasi	45. Teja Khera.
12. Dhángar	29. Shaikhupur.	46. Rupána
13. Mohammadpur Rohi.	30. Kherampur.	47. Ganga.
14. Khajuri.	31. Dhani Khasu.	48. Ding.
15. Kajalheri.	32. Gorakhpur	49. Goshaiyana,
16. Chindhar.	33. Jandli Khurd.	50. Siraswala.
17. Bhána.	34. Kherowala.	

All shooting is absolutely prohibited within the following village areas:—

1. Chaudhriwáll,	3. Ratta Khera (Fataha- 5. Chabbarwal, bid tahsil.)
2. Lillie,	4. Tharwa.

6. Aláwalwála,



the mean annual rainfall differs as much as it does from place to place every year. The summer rainfall is distributed over the period from the middle of June to the middle of September, while in the winter rain is most likely from the end of December to the beginning of March. It very rarely happens that any rain falls in October. But whenever this is the case, it is an occasion for great rejoicing on the part of all classes because the winter harvest, which is always most precarious, is then assured. It is said also that a good fall of rain in October increases the healthiness of the district, but this is a point that has not been verified. The rainfall in April, May and the beginning of June is usually deposited at the rate of a few cents at a time, the falls occurring after dust-storms. These dust-storms are the most unpleasant feature of the climate. For hours before a big dust-storm the air is usually still and close, and it holds a quantity of fine dust in suspension, thus making it difficult to breathe, with comfort, then with great suddenness the storm is seen on the horizon, and it spreads rapidly over the plain. There is a strong wind (usually cyclonic) accompanied by thunder and lightning, and after this a few drops of muddy rain, and the dust-storm is over. Its immediate effect is to reduce the temperature by a few degrees, but this is only temporary, and the mercury in the thermometer soon begins to rise again, and atmospheric conditions are worked up for another storm, and thus the cycle goes on, storm following storm, at greater or less intervals all through the hot months till the first burst of the monsoon. During a dust-storm the light of the sun is completely obscured, and it is frequently necessary to have recourse to artificial illumination. The murkiness of the atmosphere resembles that of a London fog, but the temperature is somewhere near 100° instead of being only a degree or so above the freezing point.

Dust storms,

Situated as the district is in a sort of backwater of both monsoon currents it is never visited by really disastrous cyclones or hurricanes. The worst that even a bad dust-storm does is to blow down a few trees and to lift off the roofs from insecurely thatched huts. There is no record of any serious damage having been done by any of these storms.

♦ The district is also fortunate in being placed on a peculiarly stable position of the earth's crust, for earthquakes are of the rarest occurrence. None has taken place during the last four years. There is no instrument in the district for observing earth movements or magnetic storms.

Earth-Quakes

CHAP. I. A

## Physical Aspects

No.	Order.	Sub-Order	Family	Sub-Family	Genus	Species	Popular Name.
54			74			Scops	The Collared Scops Owl.
					Ath. no.	Brevia	The Spotted Owl.
			Vulturidae		Vultur	Macrorhynchos	The Cherrous Vulture.
					Oreopterus	Oculatus	The Black or Pooch-berry Vulture.
					Pterodactylus	Bengalensis	The India White-backed Vulture.
					Megapode	Persephassa	The Egyptian Vulture or Large White Star-nosed Vulture.
							The Steppe Eagle.
100			Falcons		Accipitris	Bifasciata	The Indian Tawny Eagle.
							The Steppe Eagle.
							The Indian Tawny Eagle.
							The Small Indian Spotted Eagle.
					Circus	Olivacea	The Short-toed or Serpent Eagle.
					Buteo	Tree	The Whistled or Horned Eagle.
					Haliastur	Islands	The Brahmany Kite.
					Milvus	Griseocephala	The Common Pallas Kite.
					Falco	Carbo	The Black-winged Kite.
					Circus	Neuroleuca	The Falco HARRIER.
							The Marsh-HARRIER.
					Buteo	Prius	The Long-legged Buzzard.

that time probably divided into petty chieftainships which were merely nominally subject to the Delhi Rája.

Meanwhile the Chauhán Rájputs of Ajmere and Sambhar were rising to importance. At some time in the 1st or 2nd century of the Christian era Ajepál, the progenitor of the Chauháns, is said to have founded Ajmere, and his descendants gradually extended their power in that region, till in A. D. 685 Mánik Rai, the great Chauhán Rája, was lord of Ajmere and Sambhar. In that year he was driven from the former place by one of the first Musalmán invasions, but he soon returned and recovered Ajmere, and the Chauhán dominion continued to extend.

Doojgandeo, his grandson, about the year A. D. 800, successfully opposed the Musalmán invader, Subaktagín, and extended the Chauhán rule to Bhatner. Bisaldeo, a Chauhán King, about the year A. D. 1000, had extended his authority over the Tunwar Rájás of Delhi, and they appear to have acknowledged him as their suzerain. The Chauháns in short at this period appear to have been paramount among the Rájput tribes, as is shown by the fact that Bisaldeo headed a confederacy of them against the invading Musalmáns.

The tract included in the present Hissár district appears to have been on the frontiers of the Chauhán dominions, for local tradition tells, and is confirmed by the authorities quoted by Tod, that the frontier fortress of Ási or Hánsi was assigned probably as a fief to Anúráj, the son of Bisaldeo, about the year A. D. 1000. With the growing tide of Musalmán invasion we come to the first authentic history of the district.

According to one of Sir H. Elliot's historians, Masúd, the son of Mahmúd of Ghazní made an unsuccessful attempt on the fort at Hánsi. In A. D. 1037 or, as would appear from Tod, in A. D. 1025, he laid siege to it for the second time, and after a desperate resistance succeeded in taking the place, which up to that time had been known as the virgin fort. The Chauháns under Teshtpál, the son of Anúráj, were driven forth and founded the Hara dynasty of Boondi.

It is not impossible that Hara, which appears to have been a Chauhán name, may supply a derivation for the name Hariána, which thus preserves the memory of Chauhán rule in this part. In A. D. 1043, Ferishtah tells us, that the Delhi Rája, probably a Tunwar vassal of the Chauháns, recovered Hánsi, and it remained in then hands for over a century.

CHAP I. B.  
History  
Invasion of  
Tunwar Rájputs  
Rise of the  
Chauhán Ráj-  
puts

CHAP L.A.

## Physical Aspects.

for his hunting expeditions to which pastime he was passionately addicted. In order to supply the new town with water he dug a channel from the Ghaggár at Phúlad, now in Patiála, to Fatahábád, it is still in existence under the name of the Joiya, and it has already been referred to in the account of the Ghaggár. The founding of the town of Hissár, or Hissár Firoza, as it was then called, by Firoz Shah, is described in detail, *Shams-i-Afúf*, one of Sir H. Elliot's historians. The reason assigned for the building of the place was the deserted and arid character of the spot, which was on the direct road from Khurasán, Mooltan and the western Punjab across the wastes of Montgomery, Sirsá and Hissár to the capital of the empire at Delhi. The real reason, however, in all probability was that the place was admirably adapted as a starting point for the hunting expeditions in which the Sultán frequently indulged, and which often extended as far as Dipálpur in Montgomery. At that time the Ghaggár or Saraswati brought down a much larger volume of water than now, and the district was no doubt an excellent hunting ground. However this may be, the town was built and included a fort, and a palace for the Sultán. The materials of old Hindu temples were used in the construction, and a large quantity in all probability were brought from the site of the town of Agroha which had probably lost much of its former importance. There appears to have been a fairly large Hindu town or village, or rather group of villages, in existence on or near the site of the new town which were called the great and little Laras. When the city was completed, surrounded with a wall and a ditch and adorned with a palace which had no "equal," it was found that there was no water-supply. The Sultán, therefore, "resolved in his munificence to bring a supply of water there," a resolve which resulted in the construction of the canal now known as that of the Western Jumna. Before the founding of Hissár the tract now in this district had been included in the *shikkh* or division of Hánsi. Hissár was now, however, made the headquarters of a division which included the districts (*iktaát*) of Hánsi, Agroha, Fatahábád, Sarsúti (Sirsá) and others. Firoz also built which is now the village of Firozabad Harni Khera, 12 miles from Sirsá, and is said to have supplied it with water by means of a canal which he conducted to the town from the Ghaggár or Kagar, and which passed close to the town of Sarsúti. There is no such canal in existence now.

The year 1398 witnessed the invasion of Taimúr, more commonly known as Tamarlane. Having successfully accomplished the passage of the Satlaj he marched across the desert

CHAP I, A  
Physical  
Aspect

Order	Sub-Order	Family	Sub-Family	Genus	Species	Local Name
1. <i>Cracidae</i>	1. <i>Cracidae</i>	1. <i>Cracidae</i>	1. <i>Cracidae</i>	<i>Anodorhynchus</i>	<i>Anodorhynchus</i>	The Gray Leg Ostrich.
				<i>Crax</i>	<i>Crax</i>	The Bar-tailed Game.
				<i>Crax</i>	<i>Crax</i>	The Reddy Seshbuk or Brahmany
				<i>Crax</i>	<i>Crax</i>	The Mallard.
				<i>Crax</i>	<i>Crax</i>	The Spotted-billed Duck.
				<i>Crax</i>	<i>Crax</i>	The G-dwall Duck.
				<i>Crax</i>	<i>Crax</i>	The Common Teal.
				<i>Crax</i>	<i>Crax</i>	The Wigeon.
				<i>Crax</i>	<i>Crax</i>	The Pintail.
				<i>Crax</i>	<i>Crax</i>	The Garganey or Blue-winged Teal.
				<i>Crax</i>	<i>Crax</i>	The Shoveller
				<i>Crax</i>	<i>Crax</i>	The Fulvous Pochard.
				<i>Crax</i>	<i>Crax</i>	The Pochard or Dempbird.
				<i>Crax</i>	<i>Crax</i>	The White-eyed Duck.
				<i>Crax</i>	<i>Crax</i>	The Indian Little Grebe or Dabchick.
2. <i>Phasianidae</i>	2. <i>Phasianidae</i>	2. <i>Phasianidae</i>	2. <i>Phasianidae</i>	<i>Phasianus</i>	<i>Phasianus</i>	Allpensia
				<i>Phasianus</i>	<i>Phasianus</i>	The Indian Partridge.

During the feeble dynasty of the Lodis, Hissár or <sup>CHAP I, B</sup> rather Hariána, continued to form a part of the Delhi Empire, but it is probable that the authority of the latter was not very strong at such a distance from the metropolis. We read of Hariána being granted as a fief to one Muhabbat Khan in the reign of Bahlool Lodi.

The town of Hissár Firoza appears to have been the <sup>Invasions of Bábar and Humáyún</sup> quarters of an Imperial garrison at the time of Bábar's invasion, and it was a strategic centre in the operations prior to the battle of Pánipat in 1526. The army quartered there was in a position to operate effectually on the flank of Bábar's line of march from Sirhind southwards towards Delhi. On reaching the Ghaggar he learnt that the troops from Hissár were advancing against him, he accordingly despatched Prince Humáyún against them. The latter succeeded in defeating them, and his light troops pressing on made themselves masters of the town of Hissár, which Bábar handed over to Humáyún as a reward for his success in this his first military expedition. During the reign of Sher Shah Sírsá continued to form a part of the empire, but became for a time the head-quarters of Rao Kaliyán Singh of Bikaner who had been driven out of his territories by the Jodhpur Rao. Sher Shah, however, defeated the latter at Ajmere, and restored Rao Kaliyán Singh to his throne of Bikaner. On the renewed invasion of India by Humáyún in 1553, Hissár with the Punjab and the district of Sirhind fell without a struggle into the hands of the Mughals.

Hissár was in the reign of Akbar a place of considerable importance, it was the head-quarters of the revenue division or "sírkár" of Hissár Firoza, itself a sub-division of the metropolitan Subah, or province of Delhi. The latter embraced the whole of the present district, inclusive of the Sírsá tahsíl, and parts of the modern Rohtak district, and of territory now included in Bikaner and in the Sikh States to the east.

The following list and accompanying account of the *maháls* contained in this *sírkár* is extracted from Beame's edition of Sir H. Elliot's Supplemental Glossary, pages 132—55.

### *Sírkár Hissár Firoza*

1, Agroha, 2, Ahroni; 3, Athkhera, 4, Bhangiwál, 5, Punián, 6, Bharangi, 7, Bharwála, 8, Bhattu, 9, Birwa, 10, Bhatnei, 11, Tohána, 12, Toshám, 13, Jínd, 14, Jamálpur, 15, Hissár, 16, Dhatrat, 17, Sírsá, 18, Sheorám, 19, Sidhmukh, 20, Swam, 21, Shanzdeh Dehát, 22, Fatahábád, 23, Gohána, 24, Khanda, 25, Mihun, 26, Hánsi.

Meteorology

CHAP I, B expected from its greater proximity to the hills and greater abundance of trees. The records of Salhawas up to 1906 are quite unreliable as the Sub-Inspector of Police in charge was ignorant of the use of the gauge and recorded the falls by converting the people's estimates of so many fingers into inches. A peculiarity of the rainfall is its extremely patchy nature, a *taal*, a village even a part of a village going short of rain throughout a season while the nearest neighbours enjoy an abundance. For several years the centre of the district, south of the railway line, was particularly ill starred in this respect and a rain gauge was sanctioned at Beri in 1907 in order to see whether this was really the centre of a permanently drier tract, and the records will be watched with interest. In the following year five other gauges were installed in the district. There are also several canal gauges but their records do not appear to be kept with sufficient care to make the statistics of any value.

More important than the total amount of rainfall is its distribution and if that is timely even 10 inches will suffice. Ordinarily of the twenty inches about 17 should fall between June and September and two for the *moharai* or winter rains, between December and February. Of the monsoon proper some 12 or 13 inches are required for sowing and watering the autumn and *soar* or five for sowing the spring crops, the early summer rains enable cotton to spring up well and the bajra and fodder to be sown, and they are specially beneficial in replenishing the tanks which begin to fail rapidly from the middle of May. But the really important rain is that of July, on it depends the sowing of the bulk of the millets and the last cotton and it is essential for the early cotton, and valuable for the cane which rejoices in rain in August too. If the rain in these two months is good disaster may be averted even though the total fall is very small. *vitae* the figures for the year 1901-02. The maximum recorded fall was 4.0 registered in Gohawa in 1869 and other low falls are 7.23, 8.37, and 9.97 at Rohtak in 1905-06, 1901-02 and 1896-7 respectively, 9.4 in Gohawa in 1905-06, 7.80 at Sambrial in the same year and 7.63 and 10.4 at Jhajjar in 1905-06 and 1896-7. For the highest fall known in the district was 41.7 which occurred in Jhajjar in 1885-86 while Sambrial with 37.5 in 1870-71, and Rohtak with 37.9 ten years later ran it close.

The average monthly falls recorded on the Rohtak gauge from June 1896, to May 1909, are as follows, —

June		1.00
July		6.66
August		8.00
September	...	3.47
Total of four months		16.17

Patiála The *iláka* is generally known by the name of Garhi Rao Ahmad I have heard it stated that it is in Jínd and not in Ratia Tohána.

CHAP I, B.  
History  
Reign of Akbar.

24 Kháná is in Jínd. To these may be added 25, which is probably Maham in Rohtak.

26 Is of course the modern Hánse

The modern parganas are—

1 Bahal		3 Ratia
2 Rániá		4. Darba.

Bahal was originally in Sawani, from which it was separated in A. D. 1758 by Jawáni Singh, a Rájpút who built a mud fort at Bahal, and maintained possession of a few neighbouring villages

Rániá was in Bhatnei The old name of the village was Rajabpur The Rám of Ráo Anúp Singh Rathaur took up her abode here, built a mud fort, and changed the name of Rajabpur to Rániá which it has since retained

Ratia is now included in one pargana with Tohána. It was composed of villages from Ahioni, Jamálpur, and Shanzdeh Kariát

Darba—see Bhangiwál.

We hear nothing much of the tract included in the district, during the reigns of the succeeding Mughal Emperors up to the death of Aurangzeb in 1707, when we find that Nawáb Shahdád Khan, a Pathán of Kasúr, was Názim of the Sirkár of Hissái His tenure of office continued till 1738, and thus witnessed the series of sanguinary struggles for the succession to the Imperial throne, which resulted in the accession of Muhammad Shah in 1719 During the rule of the Nawáb the district appears to have enjoyed a fair measure of peace and prosperity, the last which it was destined to see for a long time

Shahdád Khan was followed by Nawábs Kámgar Khan, Faujdár Khan and Aohá Khan of Farukhnagar in the Gur-gáon district, who ruled from 1738 to 1760 successively

It was during this period that the invasion of Nádar Shah in 1739 shook the Imperial throne to its foundation With the accession of Ahmad Shah in 1748 the disintegration of the empire advanced apace, and the present Hissái district became the scene of a sort of triangular duel between the sturdy Sikhs of the north-east, the marauding Bhattís of the north and north-west and the Musalmáns of the south In 1731, Ala Singh, the founder of the Patiala State, had

The rise of  
Ala Singh, and  
ascendancy of  
the Sikhs.

## Section 0.—History

## History

Notices of the  
Mohawk  
territory  
in history  
Twelfth to  
eighteenth  
centuries.

16 The earliest history of Rohtak is to be found in the traditions still preserved by the village communities. These represent distinct though geographically and historically uncertain waves of immigration of Rajpots and Jats and later of Ahirs and Afghans. The oldest of these settlements date back to nearly 40 generations, and must point to a time at least 900 or 1,000 years ago. These traditions can be more conveniently noticed in section G which will deal with the tribes and castes of the district, and the present sketch is confined to those facts of which there is some definite record.

That portion of the Harnoa country which lies within the present district of Rohtak had for its chief capital the town of Mehio, destroyed it is said, by Muhammad bin Sam (Shahab-ud-din Ghori) and rebuilt in 1266 by one Pothora, a leader of Agarwaha. Rohtak too is a place of antiquity, founded tradition relates, by a Powar Rajput Raja Rohtas, and rebuilt by Prithvi Raj in 1160, it was probably destroyed by Muhammad bin Sam the founder of the Ghori dynasty and in his time the Sheiks of Yaman under Kazi Sultao Mohammad Sorkh built the fort of Rohtak, and Afghans settled in Birahma (named after its founder Ibrahim Khan) whence they moved later to their present quarter. A century later, we read in the Tarikh-i-Firoz Shahi that Prince Kai Khusra, grandson of Balban was to this place by the counsel of the Wazir Nizam ud-din put to death in 1305 according to the author of the Tarikh-i-Mubarak Shahi, Firoz Shah dug a canal of which no trace now remains from the Sutlej as far as Jhajjar, while in the following year he dug his famous canal from the Jamuna to the modern Hissar (1). In 1410, Khizr Khan a Pathan nobleman descended from the family of Qhor Shah besieged Idri Khan in the fort of Rohtak and took it (2). Under Akbar the present district fell within the suba of Delhi and the sarkars of Delhi and Hissar Firoza (3). In 1643 the Rohtak canal is said to have been begun by Nawab Ali Khan who attempted to divert water from the old canal of Firoz Shah. His alignment which was a failure is still to be seen running through Rabbarha Kotwal and the villages to the east.

EE & HISTORY OF INDIA TO 1947

(1) Elliot History of Ind. III, page 700, 4, page 223 & page 3, 41, as Gladwin's translation of the Aksa-Abder (Calcutta Edition) and (2) q. 10 in Dampier Thomas narrative, page 277. According to these mixed pages 2, 3, 4, 5 & 6, Fereidun I. I. set to cut a canal from the Euphrat to Jam. In order to open routes leading by water from Kafra to Assura.

(3) *The History of Israel*, p. 42.

obtained possession of the fort of Bharindu. The next two Nawábs of Hissár were Táj Muhammad Khan, a Bilooh, and Najab Ali Khan, but they were not successful in putting matters on any more satisfactory footing than before. The power of Sikhs increased daily, and in the winter of 1774 Mahárája Amar Singh with Nánún Mal, his famous Minister, laid siege to Bighar, a stronghold of the Pachhádás near Fatahábád. The Bhatti Chiefs endeavoured to relieve the place, but met with a sharp reverse, and the fort fell. The Rája then took Fatahábád and Sirsá, and invested Rániá held by the Bhatti, Muhammad Amín Khan.

History  
The rise of  
Ala Singh, and  
ascendancy of  
the Sikhs.

The Delhi authorities again made a vain attempt to maintain their power, and a strong army under Rahím Dád Khan, a Rohilla Chief and Governor of Hánsi, was sent to oppose the Sikhs. His first operations were directed against Gajpat Singh, the Rája of Jínd. Amar Singh sent a force under Nánún Mal to his assistance. The combined armies succeeded in totally overthrowing the Imperial army at Jínd, and Rahím Dád Khan was himself slain. As a consequence of the victory the district of Gohána and a part of Rohtak fell into the hands of Rája Gajpat Singh, and Amar Singh possessed himself of Hánsi, Hissár and Tohána. Meanwhile Rániá fell, and the whole of the Sirsá pargana passed into his hands. He erected or rather restored an old fort on the hill of Toshám, and built another on the old mound of Agroha, and a residence for himself at Hissár. The district now became the scene of an interminable struggle between Sikhs, Bhattis, Pachhádás and the Játu Rájpúts, and a large part of it lay an uninhabited waste.

In 1781 a last attempt was made by the Delhi Government to restore something like order in the district. Najaf Ali Khan with Rája Jai Singh proceeded to the district with an army, but an arrangement was made with the Sikhs by the treaty of Jínd under which the parganas of Hánsi, Hissár, Rohtak, Mehám and Toshám were reserved to the empire, the remaining territory which the Sikhs had annexed they were allowed to retain, and Fatahábád and Sirsá were made over to the Bhattis. Rája Jai Singh was appointed Názim of Hissár.

The "chálisa" famine of 1783, which will be described later, more than sufficed to complete the final ruin of the district, and stronger than the Imperial armies compelled the Sikhs to retire into their own territories.

The last noteworthy actor in the history of the district before the advent of the British power was the adventurer George Thomas. He was an Englishman of some tact and

**CHAP I, C** **History** Mal, the Jat ruler of Bharatpur, and the Jats held Jhajjar, Badli and Farrukhnagar till 1771, in that year Mnsa Khan recovered Farrukhnagar but he never regained a footing in the Rohtak district. In 1772, Nujaf Khan, Amir ul umra and first minister to Shah Alam, came into power at Delhi, and till his death in 1782 some order was maintained. Bahadurgarh granted in 1754 to the Bilooh Bahadur Khan was held by his son and grandson, Jhajjar was in the hands of Walter Rombard<sup>(1)</sup> husband of Begam Samru of Sardhana and Gobana, Mehm, Rohtak and Kharkhaura were also held by nominees of Nujaf Khan. The Mahrattas returned in 1785, but could do little to repel the Sikh invasions and from 1785 to 1803 the north of the district was occupied by the Rajas of Jind, while the south and west were held precariously by the Mahrattas who were despoiled by the strong Jat villages and constantly attacked by the Sikhs. Meanwhile the military adventurer George Thomas had carved out his principality in Haryana which included Mehm, Beri and Jhajjar in the present Rohtak district.

**George Thomas dominion.**

17 George Thomas was a native of Tipperary "tall in his person (being upwards of 6 feet in height) and of a proportionate strength of body<sup>(2)</sup>" who came to India in the crew of a British warship in 1781-82, and entered the service of the Begam Samru in 1787. This he left in disgust in 1792, and in the next year joined Appa Kandi Rao at the moment that this chieftain was asserting his independence of his overlord Madhaji Scindia. By Appa he was "adopted as his son and presented in perpetuity for the support of his forces with the districts of Jhajjar, Beri, Mandiath and Patandah which yielded then an annual revenue of a lakh and a half of rupees. Appa however gave what neither he nor his lieutenant could hold, and within a year three of these parganahs were resigned to satisfy the demands of Scindia, while Beri within whose fort, exclusive of the garrison, were 300 Rajputs and Jats hired for the express purpose of defending the place submitted to George Thomas only after a vigorous assault when the whole town was on fire. He seems however to have reasserted his authority

(1) General Meulay who died with the Begum says that name of the first he had was Remand (he bought her when she was a little young dancing girl and made her a Begum) and his second name was Sambra hence Samru. The second husband was also Vassu, a舞者. It was him whom the Begum caused to kill himself by digging her own death a trench which took possession of the army. The memoirs of George Thomas also narrate the death of Le Lard in the same way but do not imply that the Begum took him to die.

Thomas is buried at Agra. According to Blanford's "History" Walter Rombard was a native of the actors of Truro who came out as a captain with Pitt's forces.

(2) This and the following account is taken from "History" Memoirs of Mr. George Thomas who by extraordinary talents and energy rose from an obscure private to the rank of a General in the service of the East India Company. (See also "Memoirs of Captain William Frerichs," Calcutta, 1792, 2 vols. and "An Interesting Account of the last years of his career will be found in Mr. Fawcett's "History" (Calcutta, 1820) and in Fawcett's "O. H. (1811-12). There was also a memoir for Pitt, and in 1792 a history of the events from 1782 a certain writing teacher suggested the last writer.)

There is still a series of roads of the period of Pitt's time in the districts of Haryana and with a few changes again Thomas. It is believed that this country is now but a shell of its former self but the body and soul of the English and British created the golden

known as Jehazgarh in the Rohtak District, Jehaz being the native corruption for George Disturbances in the Hânsi territory recalled him thither in the beginning of 1800. Meanwhile, Thomas' growing power was a cause of jealousy and apprehension to Sindia, and his General Perron Negotiations were entered into with Thomas with a view to the latter subjecting himself unreservedly to the authority of Sindia. This Thomas declined to do so, that when the Sikh Chiefs asked for Perron's assistance in destroying Thomas, they received a favourable hearing. Negotiations, having for their object the curtailment of Thomas' power, were re-opened without any result. Perron then resolved to attack Thomas, and for this purpose despatched his lieutenant Bourquin, with a force which included the future Colonel James Skinner. After rapid marching and counter-marching on the part of Thomas a most sanguinary battle without any definite result took place at Baree near Geogegarh. After the battle Thomas lay for some time encamped at Baree, but subsequently made a rapid retreat to Hânsi, whither he was followed by Bourquin. After a desperate fight the town was carried by storm, and Thomas retreated into the fort. Negotiations were shortly opened and Thomas surrendered on favourable terms. He abandoned all his conquests and retired into British territory. Bourquin stayed some time in the district for the purpose of restoring order. He is said to have rebuilt the towns of Tohâna and Hissâi. In 1802 he left Muza Ilâs Beg, Mughal of Hânsi as Nazim of the district nominally, on behalf of the Mahrattas, and himself returned to Aligarh.

Meanwhile the treaty of Bassein in the same year led to the second Mahratta War in which the British with their allies were engaged in a life and death struggle with the Mahratta Chiefs, Sindia and Bhonsla. The battles of Laswari and Argaon in November 1803 led on the 30th December to the signature of the treaty of Sarji Anjangâon by which Sindia agreed to cede to the British Government and its allies all his territories between the Jumna and Ganges and also all those to the north of the Native States of Jaipur and Jodhpur. The latter included the present districts of Gurgaon, Rohtak, Hissâi, and by the partition treaty of Poona, dated five months later, these together with other territory were assigned to the British Government.

The condition of the tract contained within the present district at the time when it came into the hands of the British may be inferred from the above sketch of its previous history. By far the larger part of it was uninhabited waste. In the whole of the present Sisâ tahsil there were only

The advent of  
British rule.

Condition of  
the tract

CHAP I, B.  
History  
George Thomas,

**CHAP I. Q.** M. Perron (Governor of the Doab) became jealous of his progress and the latter was ordered to attack him (1801). An attempt was made to arrange an amicable compromise at or near Bahadargarh, but this failed for the Mahratta demands included the cession of Jhajjar and immediate subordination to Daulat Rao Scindia. War in the end was now declared. M. Perron took possession of Jhajjar and an attack was made on Georgegarh by La Fontaine who was however so warmly received that he was compelled to retreat with considerable loss. The investiture of that stronghold now began. Captain Smith besieging the place while Louis Bourguignon (known in the Memoris and in the country side as Mr. Lewis) covered his operations. Thomas however showed his usual skill and activity in meeting his foes. He made a forced march from Hissi and halting only at Mehm, and falling on Captain Smith suddenly, compelled him to raise the siege, and inflicted a severe defeat on Bourguignon in an action which cost the enemy 2,000 men and 80 pieces of artillery but deprived Thomas of the "gallant Mr. Hopkins" one of his three English commanders. This temporary success served only to alarm more thoroughly all the neighbouring rulers. Reinforcements were poured in from the Doab under Raja Scindia the Sikhs gathered from the north under Gurdit Singh, Bangi Singh Jhundo Singh and other chieftains the Jats of Bharatpur marched under their Raja Ranjit Singh and the Raypats moved from the south to make common cause against their too formidable adversary and a force of 30,000 men with 110 pieces of artillery besieged Jhajjar, in opposition a force that seems now not to have exceeded 4,000 men with 80 serviceable cannon. Thomas pitched his camp skilfully behind the sand ridge lying south of the fort where the guns of the enemy could do him little harm. The position which Louis Bourguignon occupied to the north and the spot where M. Perron encamped on the sandhills above Palrab are still shown. Thomas could not have hoped to hold out long against such a force in any case but treachery was at work within his camp and he was deserted by several of his chief officers and compelled to fly away by night to Hissi. His enemies speedily followed him there much the same scene of battle was re-enacted and in January 1802 Thomas abandoned claims to power and escorted by Captain Smith to the British frontier he died at Barhanpur on his way to Calcutta in August of that year.

His name remains amongst a people whose affection he gained by his gallantry and kindness and he seems never to have tarnished the name of his country by the gross actions that fully the memory of so many military adventurers in India.

**18** Within two years of this event the power of the Mahrattas in North India was completely broken, and the Rohilkhand with

The following year it is said that the Mahratta power was completely broken by the attack and capture of Jhajjar by the British forces established in 1803.

simply *chor* (thieves) Or a band of six or ten armed men would make a dash upon some grazing herd, drive off its armed herdsmen and carry away the herd by violence Such a band was called *dhár* and the members of it *dhárvi* (robbers), words corresponding to the Hindi *dákā* and *dáku*, i.e., (dacoit) But sometimes a leader of note, such as the Bhatti Chief of Rániá, would organise a large expedition of two or three hundred men, some of them mounted on ponies, and take them for a foray fifty miles or more into the enemy's country, carrying off their cattle and other spoils by sheer force Such a raid was called *katak* When those attacked raised the country and pursued the raiders, the pursuing force was called *vá*, and it was the rule for the *katak* to divide into two parties, one to drive off the spoil and the other to keep back the pursuers The men who were most successful in these exploits were most honoured among their fellows, and many tales are told of the skill and prowess displayed in border raids by the fathers and grandfathers of the present generation The arms carried were swords (*talwár*), matchlocks (*toredár bandúk*) and sometimes short spears (*barchhí*); but the characteristic weapon of the country was the *selā*, a heavy spear sometimes twenty feet long, with a heavy iron head (*phūl*) some three feet or more in length, and a bamboo handle This was wielded with both hands by men on foot (Many such spears were seized in the Mutiny, some villages contributing a cart-load) There were other dangers too Prairie fires were common, and when the grass was luxuriant and the fire got head before the strong hot wind it was difficult to stop it, and sometimes to save themselves and their cattle the herdsmen had recourse to the expedient of starting a new fire to burn up the grass near them before the great fire should overtake them But so rapidly did it sometimes come on that men and cattle were burnt to death There is a tradition of a great prairie fire, which about the year 1700 A D began at Abohar in the neighbouring Ferozepore district, and swept across 70 miles of prairie to the Sotar valley at Fatahabád, and of another still greater in 1765 A D., which began at Láleke near the Satlaj, and burnt the whole country as far as Pánipat near the Jamna, a distance of some 200 miles.

In the tract within the four southern *tahsils* of the district a few villages were to be found along the Ghaggar valley, but in the remainder of the tract the population had left the smaller villages and concentrated into the larger ones which were more capable of defence against the forays of Bhattis, Sikhs and Pachhádás, which though of the same natures as those which have just been described as taking place in the Sírsá tract, were of less frequent occurrence.

**CHAP I. C** but in 1824 a separate Rohtak district was made, consisting of the Gohana Kharkhoudah Mandanathi, Rohtak Beri, and Mohim Bhiwani *tahsils*. The Bahadurgarh territory formed the eastern boundary of this, and on the south lay the Jhajjar country. There was a good deal of changing of estates from one *tahsil* to another, which is unimportant. The old district was of the shape of a triangle, Gohana forming the apex and the base extending from Bhiwani to Mandanathi. Until 1832 A.D. the whole Delhi territory, including Rohtak, was administered by a Political Agent under the Resident at Delhi, but in that year it was brought under the same regulations as the rest of North India and the Resident became Commissioner. There were four Summary Settlements (in parts, five) from 1815 to 1888 A.D., followed by the Regular Settlement in 1888-40; the district was abolished in 1841 A.D. Gohana going to Panipat, and the rest of the *tahsil* to Delhi, but in the following year it was created anew. There is little to note in the way of history regarding the events of these 30 years. The people gradually settled down to orderliness and peace, although the material progress of the country was sadly checked by a series of famines and a revenue demand which was much too severe. Indeed there is nothing historical to note in the even tenor of events of the next 20 summers till the unhappy year of 1857-58 is reached and the Rohtak district was transferred from the N.W. Provinces to the Punjab. During this period some 85 Collectors held charge of the district of whom the best known are Messrs. W. and A. Fraser, Sir T. Metcalfe, Messrs. J. P. C., and M. R. Gibbons, Mr. J. Grant, Mr. Mill, Mr. Cocks, Mr. Ross, and Mr. Guthrie. The Sampla *tahsil* it may be noted was located in its present position in 1852, the old name of the Kharkhoudah Mandanathi *tahsil* being then discontinued with.

History of  
ruling houses,  
1803-1857  
The Dujana  
khan.

20. It will here be convenient to sketch briefly the history of the houses of the three Chiefs once connected with the Rohtak district, before entering on the narration of the events of the Mutiny which caused two of them to disappear from the roll of native rulers in India. The Dujana family is happy in having no annals except the mere record of the succession of son to father. Nswah Abd us Samad Khan died in 1825. It was by him that the fortunes of the house were made. He was originally a *risaldar* in the service of the Peshwa Baji Rao and in the campaign against Scindia he served with the Mahratta troops on the side of the English where meeting with favour from British officers, he transferred his allegiance, and joined Lord Lake. Under that General he did good service at Bharatpur and in pursuit of Jaivant Rao Holkar and in consequence he received the grants which have been detailed above. He was succeeded to the exclusion of his eldest son a heir by his younger son Dandil Khan, who lived till 1859 or 1

the present Sirsá tahsíl was then for the first time brought directly under British rule. CHAP I, B.  
History  
Consolidation  
of British rule.

At the time of the Mutiny nearly the whole area at present within the district was divided between the districts of Hissár and Bhattiána. The present Sirsá tahsíl was wholly in the latter, and the other tahsíls, with the exception of the town of Bhiwáni and a few villages around it, were in the former.

In May 1857 detachments of the Hariána Light Infantry and the 14th Irregular Cavalry were stationed at Hissár, Hánsi and Sirsá, the head-quarters being at the former place, where Major Stafford was in command. The Civil Officer at Hissár at the time was Mr. John Wedderburn, Magistrate and Collector, who had lately joined from home. As soon as news of the outbreak at Delhi and the capture of that city by the mutineers was received, Mr. Wedderburn had the treasure removed to the building used as the residence of the Superintendent of the Cattle Farm, where it was likely to be more secure and capable of defence than in the Government Treasury at the *hácheri*. An additional troop of cavalry was obtained from the Nawáb of Dádri, and the custom's peons were called in and placed as sentries at the city gates.

Up to this time there appears to have been no suspicion of the fidelity of the native troops, though disturbances in the villages appear to have been anticipated. Meanwhile, however, the storm was brewing. It broke at Hánsi on the morning of the 29th May at 11 A.M. when the troops stationed there revolted. Major Stafford and some others who had received intimation from one of the native officers and a loyal Bunya, named Morári, managed to escape, but the rest of the Europeans and Christians were massacred and their bungalows set on fire.

Meanwhile a rebel sowár was despatched to Hissár, and on his arrival at 2 P.M. the troops stationed there revolted. Lieutenant Barwell, the Officer Commanding, on going out to enquire the reason of the disturbance, was shot by one of the Treasury guard, and the mutineers went off to the Jail to release the convicts. A body of them then galloped on to the *hácheri* where the Collector was engaged as usual, seeing what had happened, he at once bravely set off towards the city to guard the treasure, but was murdered by some of the rebel sowárs.

Two of the English clerks, Messrs. Jefferies and Smith, succeeded in escaping into the Br. After the murder of

CHAP I, C. who is not well spoken of by the people. His rule was the shortest of all, extending to ten years only and in 1845 the last Nawab Abd ur Rahman Khan, succeeded. There was some trouble with his kinsmen who disputed his legitimacy at the time of his accession, and when this was over, the Nawab gave himself up for a time to gross debauchery, from the effects of which he never recovered. He was naturally possessed of both taste and ability, and it was he who built the palace in the Johanna garden, and the residence and tank at Chhochhakwas. But in revenue collections his little finger was thicker than his father's loins and many villagers fled from under his oppressions. In 1855 A.D., he set about making a regular settlement of his territory but it had extended to the two *tahsils* of Jhajjar and Badh only, when the mutiny broke out, and it passed away with its author in that year.

The Babadurgarh house.

22. During all this time there had been only two Chiefs of the Babadurgarh house who were usually called, from their western possessions the Nawabs of Dadri. Muhammed Ismail Khan enjoyed his grant for five years only and died in 1808 A.D., leaving a son, Nawab Bahadur Jang Khan, only 2½ years old. During his minority the State was managed for him by the Jhajjar Chief, and when he came of age, the latter refused to restore the Dadri country on the plea that money was due to him on account of expenses incurred in his management over and above the income of the estate and that he had not received his fair share of the Badhwana villages when that tract was divided after 1806. The question was finally settled by the surrender of 19 estates to the Jhajjar Nawab on the intervention of the Delhi Resident. Bahadur Jang at once proceeded to lead a most dissolute life, and was soon hopelessly involved in debt, at one time his estate was very nearly being assigned to his creditors, but finally the Dadri country was mortgaged to Jhajjar until 1849. Bahadur Jang had by this time become utterly feeble in mind and in body, and it was more than once proposed to relieve him of the management of his estate. Such were the annals of the 6 families down to the year 1857 A.D.

The Mutiny  
1857

23. The mutiny of the troops at Meerut on the 10th of May, and the seizure of Delhi by them on the 11th took the Rohtak district, like the rest of North India, by complete surprise. Large numbers of Jats and Rajputs belonging to the district were serving in the army, but it does not appear that there was any feeling of excitement among the people noticeable before that month, or that *sfurji* was circulated among the villages, though possibly they were. The Collector Mr. John Adam Loh of the Bengal Civil Service who had been in charge of the district for some ten months at once took steps to prevent order by calling into head-quarters all the soldiers who were on leave in the district and by sending to the Nawab of Jhajjar to despatch some troops to Rohtak. Of his first order to the Nawab no notice was taken, but on a second demand,

the aperture under the fort gates. The party was thus enabled to hold out until the arrival of some Patiála troops, who escorted them to a place of safety in Patiála territory. They were hospitably treated by the Patiála authorities until the restoration of order enabled them to return to Sirsá. The only Europeans left at Sirsá were Captain Hilliard, the Officer Commanding the Detachment, and his brother-in-law, Mr Fell, Assistant Patiála. These gentlemen were not in Sirsá when the others left it. They had gone out with some troops towards Jodhka to suppress some local disturbance, and were brought back to Sirsá by their men. The mutineers refused to obey Captain Hilliard's orders, but supplied him with money and allowed him and Mr Fell to depart unmolested. They were, however, treacherously murdered by the Muhammadan inhabitants of Chhatrván, a small village beyond Sohuwála. The mutineers, when left to themselves, plundered the treasury of some Rs 8,000, but without much other violence marched off to join their comrades at Hánse. The Hindu inhabitants of the town of Sirsá fled in dismay, chiefly to Bísáner territory, and the Muhammadan population of the surrounding villages rose *en masse*, and began to plunder the town and the neighbouring Hindu villages. The Tahsildár of Sirsá, the Revenue Sarishtadár and the Kotwáli Muhammarr were murdered, and the records of the District Office were torn and scattered about, but most of them were afterwards recovered, and comparatively few of them were altogether destroyed. The destruction of property was most wanton. Whatever the insurgents were unable to carry away they burned or broke to pieces, and for a time the most violent portion of the population had it all its own way.

The Ranghars and Pachhádas of Hissár and the Bhattís of Sirsá at once took advantage of the subversion of British rule to revert to their old predatory habits, and the district was at once plunged into utter anarchy and confusion.

At this time General Van Cortlandt was Deputy Commissioner of Ferozepore, and had, at the beginning of the disturbances in May, raised, by order of Government, a levy of Sikhs. On the 1st June intelligence was received at Ferozepore of the events which had transpired at Hissar and Sirsá. On the 8th June the General marched towards Sirsá with a force of 550 men with two guns, and he was accompanied by Captain Robertson as Political Officer. At Malaut a reinforcement of some 120 men was received. The first encounter with the rebels took place at Odhán on June 17th, when some 5,000 Bhattís attacked the advancing force, but were decisively routed. On the 18th the village of Chhatrván, where Captain Hilliard and his brother-in-law, Mr Fell, had been

CHAP I. C. place of others hanged. For three whole months the district presented one long scene of mad rioting, yet withal, the people did not fail to take advantage of a good rainfall to secure a capital crop. The fighting was generally conducted in a most uncivilised way, due notice of the attack about to be made was given, and the question was fairly and deliberately fought out between the two parties. These little pastimes were somewhat disagreeably interrupted by Captain Hodson, who left Delhi on the 14th August, and having executed justice on rebels and deserters whom he found at Kharkhandali (where also he shot Risaldar Bishan Ali under a misapprehension), reached Bohur on the 16th and moved on to Rohtak on the evening of the 17th. A few of the city rabble, who were bold enough to attack him then, were easily dispersed and some slain and for the night the little force of 400 horsemen rested by the old Court house and was furnished with supplies by the well disposed portion of the townsmen. By the morning, however, the city Shikhs and butchers had taken heart again, and as a large number of villagers had gathered from the neighbourhood during the night the united forces advanced to attack Captain Hodson after sunrise. By feigning to retreat he drew them on for some distance and then turning upon them with his cavalry, distributed into five bodies he cut up about 100 of them, and scattered the rest in wild flight to the city. The walls of the city and fort were mounted with a number of matchlock men, and Captain Hodson did not therefore consider it wise to make any further attack, and after riding round the city he drew off to the north and encamped at Jaisia. Thence he returned to Delhi by the way of Sunipat. But the lesson had its effect and the Rohtak Muhammadans were much less troublesome thereafter and ceased to roam the country in large band although faction fights among the villages were still vigorously pursued.

The end  
of the dis-  
turbances.

25 The authority of Government was not restored openly and permanently until twelve days after the memorable 14th of September on which Delhi fell. On the 26th of that month, General Van Cortland with a force of Punjab levies and contingents from the Patiala and Bikanir States and accompanied by Mr Ford and Mr Mannat Ali marched into Rohtak and proceeded to distribute justice among all concerned in the late disturbance. The actual money loss to Government had been the plundering of about 3½ lakhs of treasure and Rs 9,000 worth of stamps, and the destruction of all Government buildings and records except at Gohana the canal however had not been injured. Many rebels were shot and hanged property stolen was as far as possible recovered the district was effectively disarmed throughout; the outstanding revenue was promptly collected the villages which had been most prominent in evil-doing were fined Rs 5,000 rewards were given to the deserting and the lands of the guilty were confiscated. The worst evil-doers of the time had been the

down, but the Hariána Field Force was not finally broken up till May 1st, 1858. After order had been restored 133 persons were hanged in the Hissár district for the part which they had taken in the revolt, and 3 others were sentenced to transportation for life, of whom 2 were subsequently pardoned. The proprietary rights in 7 villages were forfeited, among them being Mángali and Jamálpur, while fines were levied on as many more. At the same time many Máfi grants and pecuniary rewards were given to those who had rendered conspicuous service.

The attitude of the various classes of the population at this trying period is worthy of notice. The inhabitants of the towns and the Bágri villagers were, with rare exceptions, incapable of combining for mutual defence, and their only resource was flight. They made no attempt to interfere with their neighbours, but on the slightest threat of danger they fled with their valuables, leaving their heavier goods a prey to the first body of plunderers, however insignificant. The Musalmáns of the Ghaggar valley and of the district generally, finding the forces of order non-existent, rose to plunder their weaker and less spirited neighbours.

The Ranghars of the district, especially those who were Musalmáns, threw themselves heart and soul into the revolt. Large numbers of them had been serving in the native regiments which had mutinied in other districts, and many of those returning to their villages helped to fan the flame of insurrection. The rebels, however, could never make any stand against disciplined force, and their numbers alone rendered them formidable, and after their defeats any insurrectionary movements on their part subsided.

The Játs, Sikhs and Deswális, maintained a strictly defensive attitude, and were both strong enough and energetic enough to maintain themselves against the attacks of the insurgents. The inferior police officials and custom's peons either deserted their officers or actively combined for plunder, but the native officials of the district seem to have on the whole remained at their posts as long as could be expected while several distinguished themselves by their fidelity.

The neighbouring States of Patiála and Bikanér sent considerable bodies of troops to aid the authorities, and though their services were not of a very valuable kind, still the fact showed a feeling of loyalty on the part of these States which should never be forgotten. They also afforded a ready refuge to fugitives, and treated them with hospitality.

CHAP I. C. Honorary Magistrate and Sub Registrar at Gohána, Yaqub Ali Khan manages the estate at Chhuchhíkhan was now known as Islamgarh and Ibrahim Khan is a Sub-Inspector of Police. It may be remarked that the general population of the district throughout their rioting bore no special ill will towards the British Government. On the contrary, they always speak of the *Sarkar* and their old officers in unusual terms of affection, and there are no more loyal and well-disposed subjects of the empire in ordinary times. But it was not to be expected that they, who had so lately laid aside a warlike for an agricultural character, should remain perfectly passive and quiet, when deserted by their local officers, and incited by mutinous troops, and a small disaffected portion of the community.

Conduct  
and sentence  
of the Jhajjar  
Nawab

26. From early in October complete order was restored in the old Rohtak district of which Mr. R. Jenkins became first Deputy Commissioner. Two hundred Jind horses were stationed at headquarters, and 50 at Gohána and Mr. Ford was at leisure to go south to the Jhajjar territory. A force under Colonel R. Lawrence, as political officer, had already been detached to pacify the country lying south west of Delhi, and arrest its traitor chiefs, to whom we must now turn. On the outbreak of the Mutiny the Nawab Abdur Rahmán Khan\* at once sent news of the events at D. Ibi to the Lieutenant Governor of the North Western Provinces at Agra, and, in reply, he was ordered to place himself under Mr. Greville's orders. Thus he failed to do as he failed to send the force demanded of him to Rohtak, on the other hand, he did dispatch some troopers to Mr. Ford's assistance at Gurgaon on 18th May, the bearing however of the men sent was unsatisfactory, as was later the case in Rohtak and as had been the behaviour of the Jhajjar escort, when the Commissioner, Mr. G. Fraser, was sent down to Delhi and Sir T. Metcalfe was attacked. When the latter came to Jhajjar on 14th May the Nawab did not see him but sent him on to Chhuchhíkhan and from there (according to Sir T. Metcalfe) turned him out of his territory. On the other hand, the Nawab protected the lives of a number of women and children made over to him from Gurgaon and had them conveyed by Amrit Ram to Panipat, at the end of July. He did not pose a sufficient loyalty or courage to enable him to join the British forces on the ridge and while he played a double game and made professions to Sir Greville, 250 to 300 Jhajjar troops under his father in law, Akbar Samud Khan fought against us at Delhi and especially at the battle of Badli-ki-Serai, and were paid by the Nawab. But again 70 Jhajjar sepoys stationed at Karnal remained faithful throughout the Mutiny and were afterwards incorporated in the 1st Sikh Cavalry. Still in short, he had utterly failed to do his duty and

\* See - in "The Political and Social History of the Punjab" by Sir J. G. Lorimer, Vol. I, p. 215. The statement is given in detail in the notes to the chapter on the Jhajjar. The Nawab was a man of great energy and ability. There are many other instances in the same book of his services to the British. It is difficult to give a full history of the man and his

waste In 1827 the Sikh Chiefs took possession of Abohar and the tract around it CHAP 1, B.

History  
Encroachments  
of the Sikhs.

The notice of Government was drawn to the unsettled state of the border in 1818, and again a few years later by the District officers, but no definite action was taken. In 1819 an attempt was made to establish a sort of military colony, especially in the Ghaggar tract, by giving revenue-free grants of waste land to the officers and men of the cavalry regiments, disbanded after the Pindhari wars. The attempt to stop encroachments in this way was only partially successful, as the grantees or sukh-lambars, as they were called, did not in many cases take up their grants for many years. Most of them were natives of the Doáb, and did not relish the idea of settling in a wild and desert country, and even now most of their descendants are non-residents.

The following account of the dispute with Patiála is abridged from pages 163—180 of Griffin's "Rájás of the Punjab". The dispute with Patiála

It was not till 1835, when Sir C. Metcalfe was Lieutenant-Governor of the North-Western Provinces, and Mr. William Fraser, Resident at Delhi, that it was determined to bring the matter to a settlement. The Collector of the district, Mr. Ross Bell, was selected for the duty, and certain principles were laid down for his guidance. These were that whatever belonged to Patiála at the time of British conquest of Hariána in 1803 should be adjudged to that State, and whatever belonged to the Government which the English had superseded should be adjudged to the latter. With regard to the district of Fatahábád and the portion of the Bhatti country conquered in 1810 and to the remaining portion of that country conquered in 1818 the same principle was to hold good, and the status of those years to be maintained, the Sikhs retaining all that they held in these two portions of the country, respectively, prior to 1810 and 1818. Mr. Bell's report bears date 15th September 1836. His conclusions may be summarized as follows—Hariána, including the Bhatti territory (or Bhattiána) was made up of 19 districts, all of which were nominally subject to the Mahrattás in 1803. Beri, Rohtak, Mahm, Hánsi, Hissár, Agioha, Barwála, Siwáni, Báhal, Ahrwán, Fatahábád, Sirsá, Ránia, Bhatner, Safidon, Dhatrat, Jamálpur, Tohána and Kasúhán. Of these the first 10 were considered by Mr. Bell to have passed into British possession from the Mahrattás in 1803, and were at once adjudged to the English Government. Sirsá, Ránia and Fatahabád required subsequent reconquest from the Bhattis, and the question of the right to these was to be decided according to the status of 1810 and 1818. Bhatner never came under British rule, and was not included in the present controversy. It now forms an integral portion of Rájputána. Safidon and Dhatrat had

CHAP I. C their disorderly conduct in other places than Jhajjar has already been mentioned. The Nawab was never a man of any great resolution, and there is no doubt that he was largely influenced in his unwillingness to go to the Delhi Ridge by fears for the honour of the ladies of his family. That he failed in what was his clear duty, and that he abetted and assisted the rebels, is undoubtedly true. The loss of life and country paid the forfeit but his treason can hardly be designated as of the worst type, and, at any rate no English blood was shed in the Jhajjar territory, though the opportunities of shedding it were many. He was found guilty by the Commission without hesitation, and was sentenced to be hanged, and all his property to be confiscated. His execution took place on the 28th December, in Delhi, before the fort. The latter portion of the order was confirmed by the Chief Commissioner and Government of India and was duly carried out. All the dependents and members of the family received small pensions and in the end of 1858 they were transferred to Multan and Lahore. One branch of the family, represented by Shayista Khan, and not implicated in the events of the Mutiny, was permitted as a favour to live at Saharanpur\*.

Conduct  
and punish.  
ment of the  
Bahadurgarh  
Nawab.

27 The Nawâb of Bahadurgarh was at Dâdri where he usually resided, in May 1857 and he remained there until he surrendered like his cousin to the British troops in October. The Dâdri troops stationed at Lîssat maintained with the Irregular Horse and Harrappa Light Infantry there and joined in the murder of the Collector and other Englishmen but no active participation in the events at Delhi could be proved against the Nawâb himself. He had indeed sent an offering to the King, and addressed him in a letter of fulsome adulation and the rebels in Delhi had drawn supplies from Bahadurgarh. But this was all and as the Nawâb had really no control over the villages distant only 15 miles from the capital and 30 miles from him self, and as he had wished to aid Sir T. Metcalfe in his escape it was decided that taking all this into consideration, together with his old age and decrepitude it was not necessary to try him for his life. To this decision the Government of India acceded adding that it "is just and necessary that the Nawâb shall forfeit all his possessions which he held on condition of loyalty and good service. The forfeiture was carried out and Bahadur Jung Khan was removed to Lahore where he enjoyed a pension of Rs 1,000 a month and where he died in 1866. In this manner did the once powerful,

HISSAR DISTRICT.] *The dispute with Patiala.*

## [PART A.

Ránia and Abohar, was separated from Hissár and formed into a new district, which was administered by an officer bearing the title of Superintendent of Bhattiána, subordinate to the Political Agent at Ambála. The Government, however, while accepting Mr. Bell's conclusions as generally correct, declared itself willing to take a liberal view of any doubtful points; and the Court of Directors at home, adopting a still more lenient line of argument, sent out directions which ultimately led to the re-opening of the whole question. The position taken by the Court of Directors was the less called for by reason of the fact that the Patiala and other Sikh Chiefs had forfeited by their conduct all claims to consideration. The Rája of Patiala had refused to acknowledge the right of Mr. Bell to make enquiries; he had forbidden the cultivators of the disputed villages to give any information as to the time when they were settled, he had thrown every obstacle in Mr. Bell's way, and had thwarted him to the best of his power. The fact was that the Chiefs being in possession of the whole of the disputed land, could only lose by the enquiry, and they resolved to protract the struggle to the utmost. Mr. Bell, however, received orders to decide on such evidence as he could obtain. He did so, with the results already detailed. But the remonstrances of Patiala had their effect on the Government at home, and on 1st January 1840 instructions were issued to Mr. Conolly to effect some sort of compromise, not in any way surrendering the principle which had been originally laid down, but pressing it against the Sikhs less rigorously. Mr. Conolly submitted his report in May of the same year. He proposed to give up the most valuable portions of the Hissár district, lying principally in the neighbourhood of the Ghaggar, and his proposals

were accepted by the Government of the North-Western Provinces. The marginal tabular statement shows the financial result of Mr. Conolly's decision as far as the Hissár district was concerned. Mr. Conolly reported

	No	Cultivation in acres.	Total area in acres.	Approximate annual value in rupees
Villages to be restored	119	99,403	272,415	90,000
Villages to be retained	147	68,786	623,255	60,000
Total ..	266	168,189	526,033	1,50,000

also upon the Bhattiána or Sirsá frontier. Here he was inclined to give up 40 or 50 villages, but the want of an accurate map prevented him from making definite proposals. The Mahárája of Patiala, though he had obtained so much, still, with characteristic obstinacy, held out, and asserted his right to

CHAP. I, B.  
History  
The dispute  
with Patiala.

**CHAP I.C.** with the second revised settlement of 1909, while the darbar of **History** January 1908 brought back to some memories of 1857, and made a great impression on those who went from the district to Delhi.

On April 1st, 1910 took place the last change in the subdivisions of the district consequent on the abolition of the Sampla tahsil which was absorbed in Rohtak and Jhajjar while a few villages in the south of the *sadar tahsil* round Bori were added to Jhajjar and a large block in the west and centre to Gohana. An exact account of these changes will be found in the settlement report of 1910. The Deputy Commissioners now best remembered by the people in the district are Colonel Grey, Mr. Moore who was murdered by a Jat while sleeping outside his house on 6th August 1877, to the great grief of every one in the district, Mr. Purser, Colonel Rennick, Major Burlton and Mr. Thompson, while Mr. Fanshaw, the Settlement Officer of 1879, is still spoken of with great affection.

**Antiquities of the district**  
Rohtak,  
Mohanbari,  
etc.,

29 There are few antiquities of any note in the district. The real history of the old sites is lost. Excavations at the Rohtak Khokrakot, or Rohtasgarh, seem to show that three cities have been successively destroyed there. What is known of the town at different periods has already been repeated. The only building of historic interest is the Dini mosque which contains some old Hindu carvings, distantly reminiscent of the great court at the Kutb and is shown by the inscription on it to have been built in 708 H in the time of Alu ud din Khilji. There is an old *baoli* just east of the city and the Gaokaran tank is a fine specimen of its type. Writing of Rohtak in 1829, General Mundy\* speaks of the ancient and consequently ruinous town "of Rohtak. The wide circuit of its dilapidated fortifications and "the still elegant domes of many time-worn tanks tell melancholy "tales of gone by grandeur."

From the other 'hollow peak' or Khokrakot near Bohar several fine pieces of statuary which seem to belong to the Greco-Buddhist period have been recovered and are now to be seen at the monastery. One of the oldest of the desert sites apparently is that of Mohanbari, as certainly it is one of the most extensive. There too some fine and delicate carvings have been found and pieces have been set into the walls of the house. On the ghat of the tank is a fragmentary inscription which reads "Samvat 1014, Asarh Sud 9 Bediron this is though a local landit insists that the last three words are written backwards and should read *Sela muni*. Two tales are told of the destruction of the place. According to one story a widow was marrying her daughter and her brothers prompted her to take in the form of *gho*. They filled the gho pots however with a

HISSAR DISTRICT] · *Boundary changes*

## [PART A.

decided that it had not belonged to Bikaner, but had been successively under the Delhi Government and in the hands of the Bhattis. This tract, consisting then of 40 villages, was finally declared to be British territory, and the claims of the Bikaner Raja to the Tibi villages between Bhatner and Rania were rejected. CHAP I, B  
History.  
Encroachments from Bikaner

In 1837 the tract of country included in the former Sirsa tahsil with other territory subsequently ceded to Patiala was separated from Hissar and created into a separate jurisdiction, called Bhattiana, which was placed under a separate Superintendent. In 1838 the pargana of Darba, including the sandy tract now in the Sirsa tahsil to the south of the Ghaggar, was transferred from Hissar to Bhattiana. In 1847 the small pargana of Rori, confiscated from the Raja of Nabha for lukewarmness in the Satlaj campaign, was confiscated and attached to the tract. The changes in the boundary of the district.

In 1858 the district of Bhattiana and Hissar with the rest of the Delhi territory were transferred to the Punjab, and the district of Bhattiana was henceforth known as that of Sirsa.

In 1861, 24 villages of the Mehám Bhiwani tahsil of Rohtak were transferred to the Hissar district, 18 including the town of Bhiwani, to the present Bhiwani tahsil and 6 to Hansi. In addition to this, 5 villages confiscated from the Nawab of Jhajjar for misconduct in the mutiny, were in the same year added to the Bhiwani tahsil, and 12 villages received from the Maháraja of Jind in exchange for certain villages in the Thanesar (Karnál) district were added to the Barwala tahsil. The Tibi villages, 42 in number, were also made over to Bikaner in recognition of mutiny services.

In November 1884 the Sirsa district was abolished and the whole of the Sirsa tahsil, consisting of 199 villages and 126 villages of the Dabwali tahsil, were added to the Hissar district and form the present Sirsa tahsil. With effect from March 1st 1889, 15 villages, forming a detached block of British territory, and known as the Budlada ulák, were transferred, from the Kaithal tahsil of the Karnál District and added to the Fatahabad tahsil of the Hissar District. No transfer of territory to or from the district have taken place since that date.

The Barwala tahsil containing 139 villages was abolished with effect from January 1st, 1891, and its area was distributed between the three contiguous tahsils, 13 villages going to Hansi, 24 to Hissar and 102 to Fatahabad. At the same time 13 villages were transferred from the Hissar to the Bhiwani tahsil, and a sub-tahsil was established at Tohana in Fatahabad.

**CHAP I C.** The Jama Masjid of this town contains two inscriptions given History in the footnote \*

The first shows it to have been built in 1581 A.D. by Begum Sultan who lived in the time of Humayun and is traditionally said to have been one of his wives the second records its completion, or perhaps restoration in 1687 A.D., in the reign of Aurangzib. There are also tombs of a later date much in the style of those at Jhajjar. One other antiquity of interest to be seen at Mehm is a silver *lota* inscribed in the name of Shah Jahan. This is apparently genuine and was included in the Delhi Durbar Exhibition. It is the property of Purzada Zabur Ullah.

81 The town of Jhajjar is said to have been inhabited by Jats in the time of the Pirthi Rajah after his defeat it was reconquered by Jats, after whom came Rajputs, Hazirs and Bhatis. The Jats incensed at the oppression practised by the Bhatis called in the Pathans who inviting the Bhatis to a feast blew them up with gunpowder. The Suyads owe their settlement to the introduction by the Pathans of Suyad Shekhna his father Sayyid Yusuf had interceded with the king Firoz Shah and obtained his pardon for the Pathans who had been condemned by the Emperor to be taken to the sea and drowned in expiation of their crime. The name Jhajjar is said to be corrupted from Chhajunagar, the original name bestowed by the first founder Chajn.

Jhajjar abounds in memories of saints and learned men of the 17th and 18th centuries. There are two buildings which can be dated by their inscriptions. Shah Kamal Ghazi is supposed to have fought against Rai Pithor Singh. His arrival at Jhajjar without a head created a sensation and he is buried by the gate called after him. A mosque, barahdari and tank were added later. The tank has an inscription which shows it to have been built in the reign of Jahangir by Darga Mal in 1036 H = 1625 A.D. Close by is a fine tomb of one Gomo Shah who remained seated in one spot from 1867 to 1894 when he expired and was accorded a handsome memorial by the late Nawab of Dujana.

The other inscription which belongs to the preceding year 1075 II., is on one of the elegant group of mausoleums opposite the

## Section C.—Population.

Hissár has a density of total population on total area CHAP I, C. of 149 8 persons to the square mile and stands eighteenth among Population. the 28 districts of the Province. The district stands last of all the districts in respect of the pressure of rural population on the cultivated area with 167 2 persons to the square mile and twenty-fourth in respect of the pressure on the culturable area with 139 9 persons to the square mile. Although the pressure of the population is not great viewed from these standpoints, yet looked at from the point of view of productive capacity, the district has as dense a population as it can support. Any further increase in population must be viewed with anxiety unless it is the result of a large increase in the area irrigated

Density  
Table 10 of  
Part B.

Tahsils	Rural population, 1901	Density.
Hánsi ..	162,410	203·0
Bhiwáni ..	88,512	118·0
Fatahábád	168,135	159·0
Hissár	111,136	137·2
Sirsá ...	133,529	80·9

The population and density of <sup>Density by</sup> tahsils each tahsíl is shown in the margin, the density being that of the rural population on the total area. Hánsi, which is both the richest, most irrigated and most developed tahsíl in the district, has far the largest rural density, and is approaching the limit of development in this respect.

The Fatahábád tahsíl comes next in spite of its containing some of the most backward parts of the district. A considerable area in it is watered by the Sirhind and Western Jamna Canals and the Ghaggar river, and this combined with the unthrifty habits of the Pachhádás, who form a large part of the population, and are content with a low standard of living, accounts for the comparatively high density in this tahsíl.

The pressure of population is, however, by no means excessive, and the gradual increase in the area irrigated will doubtless cause a large increase in population in the near future. In Hissár the low density is to be accounted for by the Hissár Bır, which consists of some 67 square miles of waste land. In this tahsíl also we may expect an increase in the population in the coming decade, due to the development of irrigation.

In the western portion of the Bhiwáni tahsíl characterized by a light soil which is easily, and as a fact has been to some extent, exhausted, population has been decreasing for a considerable period. Little, if any, increase in rural density will take place in this part.

## CHAP I, C.

History	Name	From	To
Lieut-Col. F E Voyle, do	—	31st October 1863...	2nd May 1864.
Mr G W Lennox, Extra Asst. Commr (pro tem.)	—	2nd May 1864...	29th May 1864
Capt. H. G. Horne, Deputy Commissioner	—	25th May 1864	26th August, 1864
Mr G W Lennox, Extra Asst. Commr. (pro tem.)	—	26th August, 1864	4th September 1864
“ R. W. Thomas, Deputy Commissioner...	—	8th September 1864 ..	23rd September 1864.
Capt. H. G. Horne do.	—	24th September 1864...	15th November 1864
Lieut-Col. F E Voyle do	—	16th November 1864...	8th May 1865
Mr G W Lennox, Extra Asst. Commr (pro tem.)	—	8th May 1865...	17th May 1866
Capt. T F Forster Deputy Commissioner	—	17th May 1866	1st October 1866
Lieut-Col. F E. Voyle do.	—	23rd October 1866...	10th April, 1867
Major J Pendall do.	—	10th April, 1867...	18th May 1867
“ H. J. Hawes, do	—	18th May 1867...	16th October 1869
Mr A. W. Bagdon, do.	—	14th October 1869 ..	14th December 1869
Major H. J. Hawes, do	—	14th December 1869	11th July 1870
Captain L. J. H. Grey do.	—	11th July 1870 ..	23rd August, 1870
Lt F. E. Brett, Extra Asst. Commr (pro tem.)	—	23rd August, 1870...	31st September 1870
“ R. G. Melville, Deputy Commissioner	—	31st September 1870...	31st November 1870.
Capt. L. J. H. Grey do.	—	31st November 1870 ..	1st March, 1871
Mr. F. E. Brett, Extra Asst. Commr (pro tem.)	—	1st March, 1871...	9th March, 1871.
“ O. Wood, Deputy Commissioner	—	9th March, 1871...	9th January 1872
“ F. Robert, do.	—	9th January 1872 ..	31st March, 1872
“ O. P. Elliot, do.	—	1st March, 1872...	9th April, 1872
“ A. H. Denton, do.	—	9th April, 1872 ..	10th June 1872
Capt. R. T. M. Lang, do.	—	10th June 1872...	27th December 1872
Mr G. Knott, do.	—	27th December 1872...	1st May 1873
“ W. Coalstream, do.	—	1st May 1873	1st July 1874 ..
“ G. Knott, do.	—	2nd July 1874 ..	3rd February 1875
“ F. E. Moore, do.	—	4th February 1875	14 .. 4th August, 1875
“ H. G. F. Hawes Settlement Officer (pro tem.)	—	6th August, 1875	14 .. 29th August, 1875
“ E. B. Francis, Deputy Commr. do.	—	15 August, 1875	1st November 1875 ..

## HISSAR DISTRICT]

## Growth of population:

## [PART A.

The following remarks on the fluctuations of population CHAP I. C. of the district by details of tahsils are reproduced from the Population. Census Report of 1901.—

Tahsil	Population			Percentage of increase or decrease		Growth of population.
	1881	1891	1901	1891 on 1881	1901 on 1891	
Total for the District	672,569	776,006	781,717	+15 4	+7	“ As the district which suffered most severely from famines in the past decade, the Hissár returns are of special interest, and I give the figures for its tahsils in the margin.
Hissár	98,106	122,299	128,788	+24 7	+5 8	
Hánsi	130,614	165,689	178,983	+26 8	+8 0	
Bhiwáni	103,556	127,794	124,420	+23 4	-2 6	“ The district as a whole shows an increase of 5,711 souls (3,258 males and 2,453 females)
Fatahábád	183,828	181,698	190,921	-1 2	+5 1	or much less than
Sirsá	156,465	178,586	158,651	+14 7	-11 2	

This inset has been slightly modified

1 per cent on the population of 1891, but two of its tahsils, Bhiwáni and Sirsá, show decreases of 3,365 and 19,935 souls, respectively. Bhiwáni town shows a small increase and Sirsá town a decrease of only 615 people, so the decrease can in neither case be attributed to the decay of the smaller towns noticeable elsewhere.

“ Of the population of the district (781,717) 637,186 or 81 5 per cent are district born as against 628,696 or 81 per cent of the population in 1891, which shows that immigration was both absolutely and relatively less in March 1901 than it was in February 1891. This is so far satisfactory.

“ Examination of the figures of increase or decrease by sexes also appears to show that the effect of the famines on the population has been far less than one would have anticipated.

Tahsil	Increase or decrease—by sexes	
	Males	Females
Hissár	+4,272	+2,212
Hánsi	+6,512	+6,702
Bhiwáni	-1,729	-1,637
Sirsá	-11,403	-8,532
Fatahábád	+5,575	+3,703

“ In tahsil Hissár two-thirds and in Fatahábád three-fifths of the increase is composed of males, and in Hánsi the added females only slightly out-number the males. Again, in Bhiwáni and Sirsá the decreases among the females are not so great as among the males, and thus it would appear that the male has migrated from the dry, famine-stricken tahsils of Bhiwáni and Sirsá to the irrigated tracts more readily.

## CHAP I. C.

History	Name		From	To
Captain P. S. M. Burton	..	..	28th July	1897...
.. A. E. Burton	..	..	20th April,	1897...
.. P. S. M. Burton	..	..	31st July	1899...
Mr B. H. Bird	..	..	16th September	1900...
Captain P. S. M. Burton	..	..	23rd October	1900...
Mr C. W. Lenton	..	..	14th March,	1901...
J. P. Thompson	..	..	3rd October	1901...
Malik Talib Mehdil Khan	..	..	2nd September	1903
Mr J. P. Thompson	..	..	18th October	1903
.. H. Calvert	..	..	22nd April,	1903...
.. F. H. Burton	..	..	14th November	1903...
M. Badri Prasad	..	..	2nd July	1903...
Mr F. H. Burton	..	..	31st July	190...
F. Waterfield	..	..	23rd September	1906...
F. H. Burton	..	..	6th November	1900...
Captain J. C. Coldstream			15th April,	1907...
Major A. E. Burton	..	..	13th November	1907
J. G. C. Angelo	..	..	8th April,	1909...
Mr E. Joseph	..	..	9th April,	1910

## Section D - Population

34. By the census of 1901 the district stands 20th in population among the 27 districts of the Panjab Province as then constituted. It comprises 3 per cent of the population and 1.8 of the area in British territory.

Year	Population	1 census		Variation
		Actual	Estimated	
1901	60,673	61,197	61,197	0
1911	60,473	61,811	61,811	0
1911	61,373	61,111	61,111	-22
1913	61,314	-	-	-

The population at the last four enumerations with the variations in each case since the one preceding, is shown in the margin. In the years 1891 & 1900, the mortality returns show an excess of births over deaths amounting to 4,206. The comparatively small discrepancy being doubtless due to migration.

HISSAR DISTRICT.]

Migration

[PART A.

The following table shows the effect of migration on CHAP I, C. the population of the district according to the census of Population. 1901 — Migration.

## Immigrants—

		Persons	Males	Females.
(i)	From within the Punjab and North-West Frontier Province	.. 85,591	82,485	53,106
(ii)	From the rest of India	.. 58,867	27,755	31,112
(iii)	From the rest of Asia	... 24	20	4
(iv)	From the other countries	.. 49	34	15
Total immigrants		.. 144,531	60,294	84,237

## Emigrants—

(i)	To within the Punjab and North-West Frontier Province	.. 99,120	38,679	60,441
(ii)	To the rest of India	.. 13,987	6,918	7,063
(iii)	Total emigrants	.. 113,107	45,597	67,510
Excess of immigrants over emigrants		.. 31,424	14,697	16,727

Districts, States and Province	Persons	No of males in 1,000 immigrants.
Lohdru	.. 3,309	413
Rohtak	14,037	388
Gurgaon	2,955	411
Delhi	1,222	449
Karnal	... 3,956	354
Ferozepore	4,341	439
Patiala	33,050	370
Ndbha	.. 2,037	457
Jind	15,930	339
Rajputana, with Ajmere Merwara	55,023	462
United Province of Agra and Oudh	8,125	619

The bulk of the immigration is from the districts, States and Province in India noted in the margin.

CHAP I, D The following is a list of the more important towns and population. villages of the district —

Town.	Town.	Population.	India.	Slums.	Jails and other.	Mohammedans.	Christians.
Rohtak.	Rohtak T Th. M.	20,323	10,404	23	717	9,118	62
	Kalanuru Th. N.	—	2,840	4,101	—	50	3,479
	Kahar	—	5,024	1,885	—	—	3,229
	Banghi N.	—	5,126	4,615	—	41	470
	Sampla Th. N.	—	1,909	1,708	others 17	191	—
	Kharhada N.	—	3,765	2,437	1	...	1,307
Jehlum.	Jehlum T Th. M.	—	13,227	8,943	11	80	8,182
	Beri Th. M.	—	8,773	8,855	3	0	829
	Badli N.	—	3,607	—	—	—	—
	Gurana N.	—	3,496	—	—	—	—
	Salahwas Th.	—	1,651	—	—	—	—
	Bahadurgarh Th. M.	—	3,944	3,897	1	41	2,932
	Mandarhi N.	—	3,465	—	—	—	—
Gohar.	Gohar T Th. M.	—	8,346	3,919	6	743	3,421
	B. L. N.	—	7,349	7,159	—	170	311
	Barnala Th.	—	8,536	6,941	—	5	2,7
	Barolana N.	—	6,142	5,442	—	—	314
	Mahim Th. N.	—	1	1	1	81	2,721

one —T—th. 1

Th. Gharas

M. &amp; V. slumosity

V. &amp; d. Area.

Of these Kalanuru, Beri, Bulara and Barnala have since the census in the recent settlement been divided into two each for administrative convenience and several other villages have been divided while Kakanah and Bilehara were amalgamated. In all there are now 522 estates in the district of which two are in part Government preserves and 31 more are uninhabited. In a few villages self-rate suburbs exist while sometimes the block inhabited by the upper castes is altogether distinct.

Tahsil	Gain or loss by intra- Provincial migration.	
	1901.	1891
Total	-18,529	+2,288
Chenab Colony ..	-1,824	.
<i>Patiala</i> ..	+8,496	+8,736
<i>Jind</i> ..	+4,091	+2,440
<i>Lohdru</i> ..	+2,287	+1,205
<i>Gurgaoon</i> ..	+1,722	+2,170
<i>Ferozepore</i> ,	-17,169	-9,052
<i>Karnal</i> ..	-4,458	-2,696
<i>Delhi</i> .	-2,099	-715

Comparison with the figures of CHAP I, c. 1891 shows that the district lost, <sup>Population</sup> <sub>Table 12 of Part B.</sub> by intra-Provincial migration alone, 13,529 souls in 1901, while in 1891 it had gained 2,288.

Taking the figures for intra-Imperial migration, *i.e.*, those for migration in India both within the Punjab and to or from other Provinces in India, we have the marginal data.

The following statement shows the age distribution per 10 000 of persons of both sexes —

<sup>Ages.</sup>  
<sup>Table 14 of</sup>  
<sup>Part B.</sup>

Age period	Males	Females	Persons	Age period	Males	Females	Persons
Infants under 1	104	101	205	25 and under 30	439	372	811
1 and under 2 ..	55	55	110	30 " " 35	424	373	797
2 " " 3	120	104	224	35 " " 40	280	221	501
3 " " 4	113	113	226	40 " " 45	379	380	718
4 " " 5 .	117	115	232	45 " " 50	192	189	381
5 " " 10 .	726	647	1,373	50 " " 55	241	220	461
10 " " 15 ..	797	613	1,350	55 " " 60	101	69	170
15 " " 20 .	507	445	1,012	60 and over	258	260	518
20 " " 25	497	464	961				

The quinquennial average of births is 28,939 or 37 per mille <sup>Vital statistics.</sup> <sub>Average birth rate.</sub> of the population. The highest number recorded was in 1899, <sup>Table 2-4 of</sup> <sub>Part B.</sub>

CHAP I, D 38 Of the 630,672 persons of the district 885 194 (including dependents) or more than half subsist by pastoral and agricultural and 5,378 are returned as partially agriculturist. Personal service accounts for 40 127 of whom 11,225 are barbers (mostly *nais*) 2 145 washermen (*dhobis*), 5,224 water-carriers (*thikars* and *sulkas*), and 19 559 scavengers (*chhuras* and *dhanaks*). Cotton industry employs 81 870 persons, chiefly *Julahas* and *Dhanaks*, who weave, and others who clean, spin and dye the thread. Iron and steel return 5 531 persons mostly *Lohars* and blacksmiths and "wood and bamboos" 7 609 who are chiefly *khatis* and *barhis* (carpenters). Leather employs 88 354, mostly *chamars* and partly *khatis*. These last three classes are largely subservient to agriculture. Commerce employs 29 618, chiefly money lenders and shopkeepers, who are mostly *Banias* and in less degree *Lohras*, while in the towns there are of course a number of Muhammadan trades. There are 9 882 persons dependent on wood and stoneware. Professions number 9 086 persons of whom no less than 6,647 are ministers of religion in one form or another,

### Section E — Public Health

The system  
of vital  
statistics and  
their value

39 The system of vital statistics maintained by the chankidar agency is admittedly imperfect but the greater supervision that has been exercised of late years by the District Officers and the Sanitary Commissioner's agency has resulted in an evident improvement. Mr. Fanshaw in his settlement report noted that the average recorded deaths from all causes of the ten years following 1869 amounted to only 11 044 the equivalent of 21 per mille although the ratio in six municipal towns was 39. The general rate was incredibly low. It is of course impossible to make an exact comparison of the vital statistics with successive census returns adding birth and subtracting deaths there is still a difference of 34 230 persons to be accounted for. We know that the district lost 5 801 souls by migration though it cannot be assumed that all these migrations occurred between the dates of the two last censuses. On the other hand many may have emigrated after 1891 who did not live to be enumerated in 1901 and of them there is no record. That the difference is not greater shows at least that our statistics are of far more value than they were 11 years ago.

Y-25 40 Rohtak is a healthy district and its population well known for its good physique. In the five years preceding the last census the mean birth and death rates dep to the fixation of two

ticularly bad, those of them who can afford to do so shut up their houses and go to some other town or village where they have relatives or friends. They are thus liable to cause the infection to spread rapidly over the country. It is interesting

CHAP I, B.  
Population  
Average death  
rates

Ages	Males	Females	to note (see margin) in this district that the female mortality, both of the general population and of children, does not greatly exceed the male, as it does in the adjoining district of Ferozepore, or in many other districts of the Province.		
0-1	9.9	9.6			
1-5	7.7	8.3			
5-10	9.3	8.5			
All ages	48.7	49.8			

The number of males in every 10,000 of both sexes is shown below:—

Sexes  
Table 14 of  
Part B

	Census of				In villages	In towns	Total
		1881	1891	1901			
All religions	1881				5,425	5,339	5,414
	1891	..	..	..	5,356	5,279	5,347
	1901	..	..	..	5,361	5,266	5,349
Census of 1901	Hindus	..	..	..	5,389	5,294	5,378
	Sikhs	..	..	..	5,370	5,688	5,397
	Jains	..	..	..	5,247	5,056	5,184
	Muhammadans	..	..	..	5,266	5,196	5,273

Year of life	All religions	Hindus	Sikhs	Jains	Muhammadans
Under 1 year	965	963	795	814	1,004
1 and under 2	938	939	925	789	1,020
2 " " 3	672	867	783	794	807
3 " " 4	999	958	862	1,011	1,044
" " 5	957	964	912	1,169	1,031
Total under 5	957	949	846	913	975

The marginal table shows the number of females to every 1,000 males under 5 years of age as returned in the Census of 1901

CHAP I, E and though it abated after January the fever death rate in the three following years—which were all of them years of scant rainfall—was abnormally high. Another bad outbreak of fever occurred with the sudden cessation of the monsoon in August 1908 and paralysed harvest operations. In October alone 8,383 deaths were recorded from this cause and the mortality for the six months, August to January was close on 34 per mille or at the rate of 68 per mille per annum.

The first four months of the year are usually the healthiest, and the last four the most unhealthy.

Small pox is no longer prevalent, though seldom entirely absent and from colonial times the district has been fortunately free. Of the latter disease there were epidemics in 1867 and 1879 both years of the Hardwar fair and again in 1892 and 1900 the outbreaks in the last instance occurring in the famine camps.

Plague and its effects

41. Plague first appeared in the old Jhajjar taluk in March 1903 and it was not until 1904 that it spread to the adjoining talukas. The mortality which had been slight in the first year then rose to 4,252 and in 1905 reached the alarming figure of 31,904, the northern part of the district being most severely attacked. The drop to 3,007 in 1906 gave hope which were shared by the Panjab that the disease was abating but the experience of the subsequent year belied them, and suggested that it was only the extreme cold of 1904-5 that had given a temporary check to the cause of the disease. In 1907 for week after week the district was one of the three worst infected in the whole of the province and the mortality of the year from this cause rose to 34,906. Rohtak town was like a city of the dead in many of the mohallas every house and shop was shut, and the streets were left to the dogs. The canal villages again suffered the most.

Banawali in six outbreaks has recorded 1,739 deaths from the disease a percentage of 23 on its population of 7,500 in the census of 1901. Mundianah in as many outbreaks has lost 1,481 lives or 26 per cent of its population. In Churna the same number of outbreaks has taken toll of 701 souls out of 2,470 or 28 per cent. In Sanghi five epidemics have carried off 1,136 out of 5,126 persons or 22 per cent. These are all irrigated villages. Even the comparatively dry village of Kharak halan has lost 10 per cent of its population in four visitations of the scourge. Inoculation is viewed with suspicion a suspicion not unnatural for the story of Mukarsah is well known to the people but it has its champions among the more enlightened residents. The total number of inoculations performed from 1903 to 1907 is however only 13,600 and the measure seems generally to fail to gain rather than gain in popularity. Escaration is believed in

*sūfa* and *āngan*, clothes are washed, all earthen vessels which have been used are broken and new ones procured, and all metal vessels are washed and scoured. On the tenth day the Brahman comes to the house and lights the *hom*, or sacred fire, in which the wood of the *jānd* and the *dhák*, *til*, barley and sugar (*khānd*) are burned. By way of purification the Brahman sprinkles the whole of the house with Ganges water (*gangajal*) mixed with cow's urine (*gáo muti*), cow-dung, milk and *ghī*, and he puts a little of the mixture on the hands of each member of the family.

CHAP I, C  
Population,  
Hindus.

The Brahman and the relatives of the family are then feasted and the women of the village come and sing, receiving for this some uncooked *bájra* moistened in water and mixed with sugar. The father of the infant presents a *tiyál* or suit of clothes, consisting of a *ghagra* or skirt, an *angya* or bodice, and a *dopatta* or shawl to his wife's mother and sister, to his brother's wives, and to his own sister (*nanad*). The latter relative also washes the mother's nipple (*chuchi dhūlai*) for which she gets some jewels or a cow.

On the same day the various village menials bring the new-born infant toys typical of their respective callings, thus the Kháti's wife will bring a miniature bedstead, and will get Re. 1, she comes only in the case of a first-born son and not at all in the case of a girl. The Kumhár brings a small earthen vessel, and gets some grain. The Lohár's wife brings a *panjni*, or small iron ring for the foot, and for it receives a garment and some sweetened *bájra*. The Dúm comes and recites the genealogy, and the Chamár brings a leatheren *tágrí* and ties it round the boy's waist. The Nai puts some *dúbh* grass on the head of the infant's father or grandfather, and the Brahman does the same, each receiving a fee.

The child is generally named on the tenth day. The father makes enquiries of the Brahman, who, after consulting his *pati*, or almanac, gives the father four names, beginning with the same letter, to choose from. No such precautions are taken in regard to a girl's name, which the parents fix themselves. The Brahman receives 4 annas for the ceremonies of purification and naming in the case of a boy and 2 annas in the case of a girl. The *sūtal* ended by the rite of *hom* is the only ceremonial observance in the case of the birth of a girl. About a month after the birth, as soon as the mother can go out, the ceremony of *jalwa píjan* is performed. The mother bathes, and placing a vessel of water and a cup (*katora*) containing sweetened *bájra* on her head, she goes to the village tank accompanied by the women and children of

CHAPTER E.—years of 1905-06 was 78.46 and 86.32, but on this occasion had it not been for plague the seasons were healthy enough and present information hardly warrants the supposition that with better crops their pestilence would have been less severe. The increase of population in the old Jhajjar tahsil which has suffered most privation in the last 10 years was only 3 per cent at the census of 1901, and excepting the raushi chahi oirolo which is the most secure, 68 villages showed an actual decrease in numbers.

Infant mortality

44 In the following table figures are given for the five years following the last census to illustrate the infant mortality, and its relation to the whole mortality and to the birth rate. The figures are calculated on the total population of the district at census —

YEAR.	BIRTH RATE			DEATH RATE OF CHILDREN UNDER 1			DEATH RATE OF CHILDREN 1-5			Total death rate of district all ages
	Male Rate	Female Rate	Total	Male	Female	Total	Male	Female	Total	
1903—	31.1	18.4	49.5	5.4	4.6	10.0	2.7	2.9	5	19.4
1904	30.6	18.9	49.2	5.2	4.4	9.6	2.6	2.8	5.4	19.7
1905—	31	21.6	46.6	4.8	6.1	10.9	1.8	1.6	3.4	26.9
1906—	22.8	20.2	43.0	8.2	4.6	12.8	2.9	4.2	5.1	24.5
1906—	18.2	15.3	33.7	5.1	4.4	9.5	3.1	3	6.2	35.3
Average	21	19.3	47.3	5.1	4.2	9.3	2.6	2.8	5	19.6

The figures are not unsatisfactory on the whole though here again the effect of famine (1905-06) is clearly marked.

Idiocy  
Leprosy  
Eye疾患  
plague.

45 Table 14 of part B shows the ratio of insane persons, deaf mutes, blind and leprosy per 10,000 of the population for the last three census. The figures are small except in the case of the blind and while there is a progressive decrease in each case of the number afflicted it is the most marked and most gratifying in their case. Here at least western science is not at fault and in twenty years the tale of the blind has fallen from 3,260 to 1,619. Glaucoma and granular lids are common owing to the intense glare and drifting sand. Cataract is less prevalent than in the Janjeh proper and seems to be connected to some extent with diet attacking most those who eat the cheapest grain. Leprosy is now almost extinct.

HISSAR DISTRICT]

Civil condition.

[PART A.

do not greatly exceed those of females, and in many years are considerably less than the latter.

CHAP. I. C.  
Population.

The statistics as to civil condition are contained in table 14 of Part B. Two important facts are proved, first that infant marriage is most uncommon, and, secondly, that the number of widows is very small compared with the number of persons married. The latter fact leads to the conclusion that widow remarriage is very common in the district. This conclusion is confirmed by independent inquiries I have made. The fact that women are less numerous than men has encouraged the practice of taking money for girls given in marriage. There are now very few classes of the community among which this practice is considered derogatory. In most cases the woman is a mere chattel. When yet a child she is betrothed, and a fixed sum is paid to her father when this ceremony takes place. Later on she is married, and more money passes. When she attains the age of puberty the *muklawa* ceremony takes place, and she cohabits with her husband. If her husband dies, she husband's nearest agnate has the right to marry her by the *larewa* form, and if he refrains from exercising this right, either because he is married himself or for any other reason, he sells the girl to some other person. The woman herself has absolutely no voice in any of these transactions. Wherever she is she is treated as little better than a slave.

In her father's house she may have some love and affection bestowed on her, but in her husband's house she becomes the unpaid servant of all her husband's relatives. The most surprising thing about this system is the wonderful patience with which the women bear their lot. Now and again a wife will run away to her father's house if her husband beats her too frequently or makes her work too hard, but as the father, if he is an honest man, invariably returns his daughter to the husband, who does not hesitate to punish her for her escapade, this expedient is not often resorted to. It more frequently happens that a woman will run away with another man. This is not because she is immoral, but because the other man has promised her less work and fewer beatings than her husband gives her. Whenever such a case arises the injured husband always tries to get back the girl, but failing this he is quite content if he is paid the sum he gave for her, if he cannot get even this, he usually goes to law. He does not appear to be moved by any motives of honour or jealousy. He is merely annoyed because his chattel has been stolen, he would probably be equally vexed if a thief had raided his plough-oxen.

This peculiar relation between the sexes has produced the criminal known as the *barda-farosh*. This man usually entices away wives from their husbands by promising them

Civil condition.

## CHAP I, F

## Religions

Distribution of the population by religions.

## Section F—Religions

47 The distribution of every 10 000 of the population by religions was practically constant between the years 1891 and 1901 and was found to be as follows in the census of the latter year

	Rural.	Urban.	Total
Hindus ...	8,870	8,095	8,452
Muslims ...	1,071	2,033	1,434
Jains ...	69	210	81
Buddhas ...	1	5	3
Christians...		7	1

The Muhammadans of the district are almost entirely Sunnis

The traditional Hinduism of Rohtak.

48 An excellent account of the traditional Hinduism of this tract of country is to be found in paragraphs 851 et seq of Ibbetson's famous Karnal settlement report, sad that account is true in most of its details of the Rohtak district. The religion is a curious mixture of superstition and polytheism with an acknowledgment of the unity of God. Every village has a number of shrines to Bhairon, Sitala, Kandi Mata and others all facing the East and catching the first beams of the rising sun, many too have their towering Shivalas or temples to Shiva often spires of delicate proportions, built not by the Jats but by the Vahajans, or occasionally as in Kutani by Rajputs. Observances at these shrines are paid mostly by the women to whom to a large degree the Jat leaves the charge of his spiritual affairs. The Jat acknowledges that there is but one God whether he is called Khuda as by his Muhammadan neighbours or Parmeshwar Ish or Ram or Malik the names the Jat himself uses. It is always Ram or Malik who sends the rain. Asked why if this be so he worships a hundred other gods, he will either with a tolerant shrug of his shoulders tell you that that is for the women or he will explain the difference between a deva and a deota, with illustrations from the relationship of the蚊nsis to the chief court the tabal or aparsi to the tabadar or the deputy commissioner or to the lieutenant governor. The religious Jat recognises one God but sees him in air and hears him in the wind. On first rising in the morning he will touch the earth with both hands or at least the right chinchakarna and then with his forehead and pray to the earth

Jh dhardt mista lhalo karo re ik dyijo

(Oh Mother earth be good—give us our daily bread)

After the betrothal is complete, the *sáwa* or *lagan*, *i. e.*, an auspicious date for the wedding is fixed by the Brahman or *parohit* of the bride's family some five or six weeks before the marriage. The *Nái* is then again sent by the bride's father to the boy's father with a *tewa* or letter written on paper stained yellow, which announces to him the date or *lagan* fixed for the wedding. With the *tewa* the *Nái* takes Re 1 and a cocoanut, and also a *tiyal* or suit of clothes for the bridegroom's mother. On the evening of the *Nái*'s arrival the boy's relatives are all collected, and the rupee and cocoanut (*náryal*) are presented to the boy, the *tewa* to his father, and the *tiyal* to his mother. For several days before the marriage procession (*barát* or *janet*) starts from the boy's village he is feasted by his relatives in the village at their houses in turn, and on these occasions he receives the *bán*, *i. e.*, his body is rubbed over by the *Nái* with a mixture (*batna*) of flour, turmeric and oil. The boy receives five, seven or nine *báns*, and the girl receives two less in her own house. The number of *báns* to be given is communicated in the *tewa* announcing the date of the marriage. The day upon which the first *bán* is given is called *haládhát*. The guests who are to accompany the *barát* are invited by receiving small quantities of rice, coloured yellow with turmeric. These guests assemble at the boy's village before the *barát* starts, and just before the start pay each their *neondha* (*neota*) or contribution to the expenses of the marriage.

The system of *neondha* or *neota* is a curious one; it will be understood by an example. *A* invites *B* to the marriage of his son. *B* presents a *neota* of Rs 5, if subsequently *B* has a marriage he will invite *A*, who will pay perhaps Rs 7 *neota* to *B*, the excess Rs 2 is called *badhau*, and *B* will have to pay at least this amount of *neota* to *A* on the next occasion of a marriage in *A*'s family. The account can be closed by either party on any occasion paying no more than the exact amount of the excess due from him. A very large sum offered as *neota* will be sometimes refused, in the fear that it will be difficult or impossible to repay it. Only those are invited as guests to the wedding who owe this *neota*.

The boy's maternal uncle (*mámu*) presents the *bhát* before the procession starts, it consists of clothes and jewels for the boy's mother, and is a free gift. He also presents clothes to the other relatives of the boy. The Brahman or *Sunnár* ties the *langan* or bracelet on the boy's wrist, and marshalled by the *Nái* the procession starts. At this point among the *Játs* the bridegroom's sister seizes his stirrup or the nose string of his camel as if to stop him, and she receives a small present as an inducement to let him proceed. *Thápas* or handmarks

CHAP I. C.  
Population  
Customs con-  
nected with be-  
trothal and  
marriage  
Hindus

**CHAP I, F** fictions of their fathers. There are the Satoaw; Sadhs\* found in Churi, Ghilar Kalan and other villages a sect of freethinking Jats, whose founder was one Ude Das of Farrukhabad. They observe no ceremonies even to the disposal of the dead.

The religion of the Arya Samaj again is making great head way in the district. Although at present the number of Jats who have read the Satyarth Prakash is small there are many who are attracted by the social side of the teaching and the solvent is work 10g. It is noticeable how in village after village the Jat is abjuring water from a bhisti's skin which till lately he was always content to drink the bhistis in Bndhi for lack of occupation are actually taking to agriculture. That the Samaj is especially active in spreading its propaganda in the district is a matter of common admission and it is said that one reason why they are so hopeful of success is that some of the loose sexual relations of the Jats correspond closely to certain aspects of the doctrine of nivog.

50 Among the minor deities of the village the Bhuiyon is far the most important. The shrine of the god of the homestead is built at the first foundation of a village two or three bricks often being taken from the Bhuiyon of the parent estate to secure a cantancy of the god's blessing. It is placed at the outside of the village though often a village as it expands gradually encircles it. A man who builds a fine new house especially a two-storied one, will sometimes add a second story to the Bhuiyon as at Badli or whitewash it or build a new subsidiary shrine to the god. Every Monday evening the housewives of the village Mohammedans included set a lamp in the shrine. A little milk from the first flow of a buffalo will be offered here and the women will take a few reeds of the qandar grass and sweep the shrine and then praying to be kept clean and straight as they have swept the shrine will fix them to its side with a lump of mud or cow-dung. Women who hope for a child will make a vow at the shrine and if blessed with an answer to the prayer fulfil the vow. At Loharheri vows for success in law suits are also made here. The Bhuiyon is the same as the Bhumiyan or Bhonpal of adjacent districts. Bhonpal is said to have been a Jat whom Ishtar could not make into a Brahman but whom he promised should be worshipped of all men.

51 The *Suri Isha than* or *Suri Isha shrine*, is to the Muhammadan a village, what the *Bhairon* is to the Hindus and *Ilambatta* is to the village; reverence it just as the Muhammadans do the

the boy's right hand is put into that of the girl on which some *menda* has been rubbed.

CHAP I. C.

Population  
The marriage  
ceremony

The girl's Brahman then calls upon the girl's father to perform the *kanyádhan*. The latter then puts two *parsas* into the boy's hand and the girl's Brahman pours water on them, the father then says that he gives his daughter as a virgin (*kanya*) to the bridegroom who accepts in a form of words called *síssat*. The girl's Brahman then knots her *orhna* to the boy's *dopatta*, and the *phera* or binding ceremony then takes place. The girl and boy both circle slowly four times round the fire, keeping their right sides towards it. Among the Deswáli Játs the girl leads in the first three *phera*, and the boy in the last, the Bágrís reverse this, with them the boy leads in the first three and the girl in the last. After the fourth *phera* the boy and girl sit down, their positions, however, being changed, the bridegroom now sitting on the girl's right.

While the *pheras* are going on the Brahmans of both parties recite their respective genealogies, and that of the girl calls upon the girl's father to do *gñodán*, upon which the latter presents the Brahman with a young calf or cow, and the girl's relatives give similar presents to the boy's father (*samdhi*). The girl's Brahman receives Rs 6 or Rs 7 for his share in the ceremonies. The bride is then given some *laddus* and goes into the inner apartments. The boy's *sera* is received by his mother-in-law, who gets Re 1, and he then returns to the *gandhwása* leaving his *dopatta* still knotted to the *orhna* at the bride's house.

The day succeeding the *phera* ceremony is called *bandhár* or *badhár*, the bridegroom with the *barát* is fed both morning and evening at the expense of the bride's father, and the same is the case on the next day when the *bidá* or formal departure of the *barát* takes place. On that day the bridegroom's father proceeds to the bride's house, and presents the *bari* or present of clothes, jewels, &c. In the evening the *barát* assembles at the bride's house, and the bride's father brings the *dán*, which consists of a bedstead, or *chárpai*, under which are placed all the brass household vessels which the bride is to take with her. The boy's father gives the *lamás* some fees, and the *neota* is collected from the bride's guests just as was done previously in the boy's village. The actual departure of the *barát* takes place next morning. As the procession moves off the girl's mother puts a red handmark (*thápa*) of *geru* on the back of the boy's father.

After cere-  
monies.

CHAP I F  
Religions

Kandi Mata is quite distinct from Sitala or Mata. She is so called from the ring of spots that forms round the neck when the particular pustular eruption due to her takes place. The shrine is usually smaller than that of Mata and there are commonly many, not one. At Beri there is an avenue of them leading up to Devi's temple. The reason is that the shrines are usually built on recovery in fulfilment of a vow made by a sick person. Worship takes place especially on the second Sunday after recovery, the usual expenditure on distribution of sweetmeats being about Re 1-4-0. Customs differ in different villages regarding worship during health. In some villages worship takes place on every Sunday of the year, in others on Snadaya in the light half of the month, in others only on these dates during an attack of sickness. In Bahadurgarh Sawan 5 is a great day of worship for the Baniya women who do it at hair bushes on the road to the station, sticking gram on the thorns and giving chupatis etc., to Brahmins. It is becoming usual especially with Baniyas, for the bride and bridegroom and bridal party to do *puja* to the shrine of the goddess.

The shrines in Chiranah are peculiar and deserve mention. The Dhanaks and Jats have separate rows of shrines and the latter have one regular temple to Kandi Mata containing an image of the goddess which has unfortunately lost its head. Nowhere else have I seen any image in these shrines. Here on a Saturday morning I saw a Dhanak woman sprinkling grain before the Dhanak shrine. There was plague in the village. Did the woman think it was a pustular disease or did she think Kandi Mata could help her in plague? In Jassaur the people began to build a shrine to one Phalau Devi at the instance of a Baigti to protect them from plague. But they abandoned it when they found that the disease increased instead of abating. The half built square shrine is there and the sand stone slabs lie idle on the ground. The Kandi Mata shrine is often to the north of the village, the disease being supposed to have come from the hill.

In Jauli there is a similar shrine called Jagta. It is worshipped at weddings with a prayer for children and also on the occasion of a disease that appears to be eczema or itch.

The shrine of Blasani is hardly distinguishable from that of Sitala. Most villages have the shrine. Blasani is the name of the disease that produces emaciation or atrophy in children and this godling is propitiated to avoid the curse.

Local tutelary  
gods

54 There are several local tutelary gods. The Golu Jats have their Sarang Dev whose shrine at Badli is indistinguishable in appearance from a Bhaiyon though it is located in the jungle west of the town. Another small shrine of this god is to be found near a well on the Badli Farrukhnagar road. It would be interesting to know if there is any trace of this god at Gjain whence the Golu

as in the case of other Hindús. If matters are satisfactory, the deputation returns and fetches the bridegroom's relations. They proceed again to the bride's house and present Re. 1 and a cocoanut, which the bride accepts and the betrothal is complete. When the date of *lagan* has been fixed, in place of the *tewa* or *pili chitthi*, a yellow string (*dhora*) with a number of knots on it, corresponding to the date fixed for the marriage, is sent by the bride's relatives to those of the bridegroom.

CHAP I, C  
Population  
Marriage cere-  
monies among  
Bishnois

After the arrival of the *barát* at the bride's village the *dhukáo* takes place as in the case of other Hindús. Instead of the *torán*, a rope is suspended over the door of the bride's house.

The marriage is performed at night. No *phe* are performed; the binding ceremony is the *píri badal*, or exchange of stools by the bride and bridegroom, who also take each other's hands (*hathlewa*).

The marriage ceremony among Musalmán Rájpúts differs somewhat from that in vogue among Hindús, although it is easy to see that they were one and the same, and that the Musalmán ceremony is the Hindu one changed to make it fit in with the Musalmán creed.

As in the case of Hindús, after preliminary arrangements between the two fathers, the bride's father sends his Nái to the bridegroom's father, the Nái presents the bridegroom with Re 1 and clothes, and distributes sugar. A *tháli* or dish is placed on the ground into which the by-standers put money, and out of this the Nái takes Re 1 as a *neg* or fee. The boy's father gives him Re. 1 also and a *thán* or piece of cloth. The ceremony is called *ropna*, and the betrothal is then complete. The next ceremony is the *sundá:á*. This consists in the boy's father going with his Nái to the bride's house, taking with him a *hasli* and a garment for the latter, and also a *hansli*. The bride's father in his turn presents the bridegroom's father with a *pagi* and a *cháda:á* or *thán*.

When the girl is sold, the betrothal (*ropna*) consists merely in an offer, and an acceptance of the girl for a price, together with part payment of the latter, amounting to at least Rs 20.

When the date of the marriage is fixed the Nái is sent by the bride's father with a yellow letter announcing the date, and in the case of a *salo* he is instructed to deliver this letter only on payment of the balance of the price. In an ordinary marriage the Nái takes Re. 1 and a *reza*, a kind

**CHAP I, F** Chaurangi Nath visited the place again in the course of his **Religions** wanderings and establishing his fire or *dhuni* here worshipped God for twelve years. On one occasion a Banjara passed with some sacks of sugar which he falsely represented to be salt. The story has already been told above in connection with the Ghurbhi Pic. Here it is said that in gratitude for the restoration of his sugar and the profits he made on its sale the Banjara erected a monument over the saint's *dhuni*. This temple in which is buried Mast Nath, first guru of the later foundation, contains no wood in its structure. The walls are  $7\frac{1}{2}$  feet thick and the shape of the temple suggests layers of sugar sacks, which is the probable origin of the story attached to it. Here a lamp is kept burning day and night.

Guru Mast Nath was the child of a *rahbar* or camel-driver and when six months old was abandoned in the jungle and picked up and adopted by other camel owners. At 10 years of age he became a Sadhu and was accepted as disciple by the mahant of an older monastery in Kesarai. This mahant named Narayan Jai belonged to the *ai panth* whose founder was Bhagai one of Gurukh Nath's disciples and whose members all had names ending in *ai*. Guru Mast Nath however substituted *nah* for this suffix and the monks of the present foundation though belonging to the *ai panth* do not use names of this form.

The mahants of the present foundation have been as follows —

1. Mast Nath	obit 1864	Bambat
2. Tula Nath	" 1891	
3. Megh Nath	" 1922	"
4. Mohr Nath	" 1930	"
5. Chet Nath	" 1941	"
6. Paran Nath		

Though the monastery draws contributions from all the district and from a still wider area extending to Bikaner it has naturally a peculiarly close connexion with the village of Bohar. It is said that shortly after Mast Nath established him there the villagers of Bohar came to him begging for rain and promising 50 sets of grain per plough and a rupee at every marriage if God would grant rain. They had hardly reached the village on their return when the rain fell. The monastery now owns 21 pali<sup>1</sup> bighas of land in proprietary right from the village and excluded from contribution to the land revenue levied on the village. In addition the institution owns the village of Gangam Theri in Bikaner granted revenue free by Maharaja Sir Singh to Guru Sota Nath and 399 bighas of land revenue free in the Muzaffarnagar district. It has

The 18th of Sept 1940 —

AL	Ma
Patel	Narayan
Ma. al.	Paran Nath
Pat. Nath	K. al.
Pat. Nath	K. Nath
Om. Nath	Pat. Nath

even this is often omitted. The mere fact of cohabitation and the acknowledgment by the man that the woman is his wife is ordinarily deemed sufficient to bind both parties.

Polygamy is exceedingly rare in this district even among Muhammadans, and polyandry, acknowledged as such, is non-existent, though it is not uncommon among Jâts and lower castes for a woman to be shared in common by several brothers, though she is recognized as the wife of only the eldest of them

The marriage ceremony bears distinct traces of having grown out of a primitive system of marriage by capture and some customs connected therewith, which have only lately been given up, point even more clearly to this. When the *barât* halted on the outskirts of the bride's village, a mimic battle with *lankar* (pebbles) used formerly to take place between the members of the procession and the village boys. The meeting of the bride's father and the bridegroom's father in the *gora*, or in the village *chaunk*, looks like the vestige of a *panchâyat* in which the village comes to terms with an attacking force. The red hand-mark put on the bridegroom's father as the *barât* leaves the village is certainly a token of the forcible abduction of the bride, and the ceremonies at the bridegroom's village after the return of the *barât* were evidently originally meant to indicate that the bride was henceforth bound to render services to her captor

The languages or rather dialects of the district, as tabulated in the Census returns, may be properly placed into three broad classes the Hindi (Hindustâni) dialect or dialects, the Bâgri, and the Punjâbî.

Hindustâni includes Urdu, which is, of course, nowhere a rural dialect, but confined to the more educated classes in towns, and it is needless to dwell on its characteristics here

The Hindi, in which is comprised a large portion of the dialects of the district, may be taken to mean the common speech of the peasantry of the south-eastern Punjab, the original standard type of which is, or perhaps rather was, the Brij dialect of Mathra. It is, of course, not the case that the Hindi of the district conforms entirely to that standard, but it does so sufficiently to be differentiated thereby from the neighbouring Bâgri and Punjâbî dialects

The most important characteristics of the rural Hindi are perhaps too well known to require detailed treatment here

The boundaries of the tract in which a more or less pure Hindi is spoken in this district may probably be de-

Meaning of the ceremonies.

CHAP I F  
Religions.  
The Gharib-  
dasi Sadhus

56 Another interesting sect is that of the *Gharibdasi Sadhus*

*Gharib Das* was a member of a well known family of Dhankar Jats, now resident in Chhundani of tahsil Jhajjar which had migrated shortly before his birth from Kurnotha in tahsil Rohtak. He was born in Sambat 1774 and was noted for his piety and poetry. Himself illiterate, he dictated, when about 23 years old, a book now known as *Baba Gharib Das ji Li postak* or *Gharib Das ka Granth Sahib*, which consists of some 7,000 verses of the celebrated Kabir followed by 17,000 of his own. He died in Sambat 1835, and over his remains a handsome *samadhi* was erected. Four *mahants* have died since him and the fifth is now on the *gaddi*. The office of *mahant* is hereditary in the family, of which Khush Ram, zaildar is now the head. Hitherto the *mahants* have all been *garhasti* or married men but it has been decided that the present occupant of the office who is an adopted son of his predecessor, who had only daughters, shall remain celibate. He is a mere lad and possibly the decision will yet be revised! The professed *Sadhus* of the sect are celibate and wear red ochre (*geru*) coloured clothes. They differ from *Kabirpanthis* chiefly in abjuring the use of tobacco and all narcotics. It is a tenet of the sect that Kabir and Ram are identical. "Ram men Kabir men kuehh antar nahin." *Gharibdasis* are found in the Punjab as well as in Rohtak, there are branch institutions in a number of villages of the district. They practise cremation and not burial.

The Ghis-  
panthis  
Sadhus

57 A somewhat similar sect found in Rohtak is that of the *Ghisapanthis*. Ghisa belonged to the Meerut district and was canonised on his death about 1860 A D. His followers abstain from meat, drugs and intoxicants and wear ochre-coloured clothes. They worship Lohar (God) and not idols but sing songs in praise of Kabir. They discredit the Vedas, Brahmins and the cow. They do not perform the *phers* ceremony at weddings. Their Gurus are buried though the laymen are burned. The sect is now making no progress.

Christianity  
and missions.

58 Christianity has made no headway in the district. Work has been done since 1972 by the Society for the Propagation of the Gospel and the Cambridge brotherhood of Delhi which is now linked to it and since 1891 there have always been one or two resident members of the brotherhood acting as chaplain to the European church in addition to their own work at mission. Mission work was undertaken in 1900 and there are now two resident lady workers. Although the mission has its church and good quarters very few of the Hindustan congregation of 90 or thereabouts actually belong to the district. Not more than three or four of the villagers have become Christians and to the lay mind rapid advance upon the existing basis of conversion seems highly improbable.

The Punjábí of the district may be divided into two dialects — CHAP I,  
Punjábí properly so-called, the natural tongue of the Sikh Population  
Ját, and the speech of the Musalmán Pachháda from the west, Pachhádi  
which is known as Pachhádí

Both the real Punjábí and the Pachhádí are characterised by shortness of the vowels, but Pachhádí is distinguished from true Punjábí by the still greater prevalence of nasal sounds, and by a slight admixture of Hindí and Bágri words. The true Punjábí is spoken by the Sikh Játs in the Sirsá tahsíl, north of the Ghaggar, in Budhláda, and by the colonies of Patiála Sikh Játs found here and there along the Ghaggar in the Fatahábád tahsíl. Pachhádí is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

Punjábí and Bágri are not different languages, but different dialects of what has been called the Western Gaudian group of the Indic languages, both closely connected with Sanskrit. The most striking difference between the two dialects is perhaps the difference in accent and in the pronunciation of the vowels which makes the speech of a Ját from the Bágri sound so different from that of a Sikh Ját from the Málwa, even when the words they use are pretty much the same. The vowel  $\alpha$  especially is pronounced differently by the two classes, for instance, the Sikh calls himself Ját with the short  $\alpha$  pronounced much like the English word "jut," and the Bágri calls himself Ját, with the long  $\acute{\alpha}$  pronounced like the  $\alpha$  in "far," or rather like the  $\alpha$  in "saw", and so all through, the Punjábí shortens his  $\alpha$ 's as much as possible, and the Bágri pronounces them as broadly as possible. Even the  $\acute{\alpha}$ , which is the termination of so many words is pronounced by the Bágri more like  $o$  or  $aw$ , e.g., the word "láká" — "father's younger brother," is pronounced "cawewaw," and the people themselves in writing Bágri words often spell this sound with  $o$  and not  $\acute{\alpha}$ . Similarly in pronouncing the other vowels the Bágri makes them as broad as he can and the Punjábí cuts them short, at the same time often doubling the following consonant, e.g., Bágri "tábar" (child), Punjábí "tabbá" (wife), Bágri tibá (sandhill), Punjábí tibba, Bágri kú (bruise), Punjábí "kutt" Bágri is very free from nasal sounds which are common in Punjábí and Pachhádí, especially in the latter. In many words Bágri has dropped the  $r$  which has been maintained by the Punjábí of the Satlaj, e.g., Bágri 'gám' (village), Punjábí 'granic'; Bágri pótá (grandson), Punjábí potá, Bágri often has  $b$  for the sound pronounced  $v$  or  $w$  by Punjábí, e.g., Bágri bint (divide), Punjábí vand Bágri has a greater tendency than

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village has subsequently changed hands, and the alterations of the figures involved by the disappearance of the Sampla *tahsil* and the redistribution of the estates of the village into three *tahsils*.

"The first fact that meets the annalist in such a district as Rohtak is the distribution of the races inhabiting the country. The 530 estates owned by the people are classified thus in the *tahsils*, according to the tribe of the majority of the proprietors:—

Name of tribe.	Number of villages held in			Total
	Gohana.	Robiak.	Jhajjar	
Jai ...	97	99	169	355
Rajput, Hindu	1	6	20	27
Brahman	7	2	12	27
Ahir	—	—	25	25
Rajput, Muhammadan	13	13	—	25
Afghan	2	—	13	15
Gujar	—	1	6	7
Biloch	—	—	4	4
Kyasth	—	2	2	4
Mahajan	2	1	—	3
Sheikh	—	1	2	2
Sayed	—	2	1	2
Fakir	—	—	1	1
Dot ...	1	—	—	1
Total	123	123	274	520

"The Jats consist of 12 chief clans called *gots* and 107 minor ones. They and the Rajputs form the important part of the population historically. The Brahman and Gujar villages do not represent any separate immigration; they were usually settled from some adjoining estate. The villages held by the other owners, except some of the Ahir and Afghan estates are generally of modern origin. The traditions of three-fifths of the existing villages state that they were founded to waste jungle or on former sites whose previous lords have been forgotten. Of the remaining two-fifths by far the largest number were settled on old Rajput sites; old Jat sites follow next; and then after a long interval Brahman, Afghan, Marwari, Gujars, and Bilocches. A few tribes which are now no longer represented

'yes,' the Bágri says *hámbe* and the Sikh *áho*. The syntax of CHAP I. C. both dialects is very much the same, the most noticeable difference being the peculiar use made in Bágri of the phrase *ko nín*= the Urdu *kn nahín* ('not at all'), e.g., *dána lo horyá nín*, with the emphasis very much on the *lo*, meaning "no grain was produced," or *ko gaya nín*—"he did not go"

The Bárariyás have a dialect of their own which has Others sometimes been considered a sort of thieves' slang, kept up to facilitate their combination for purposes of crime, but the great mass of the Bárariyás in this district are not at all given to crime, and have no desire to conceal their dialect, moreover, it is spoken most commonly by the women and children, while the men, at all events in their intercourse with their neighbours, speak in ordinary Bágri or Punjábí. It seems probable that it is simply the dialect of the country of their origin kept up by them in their wanderings

The Náts, Sánsí and some others of the wandering tribes also have dialects of their own

The statistics showing the local distribution of tribes and castes are contained in Table 15 of Part B

The general distribution may be briefly summarized thus. The eastern half of Rhiwáni contains a large number of Hindú Rájpút villages, while the rest is occupied by Játs who are Deswális to the east and Bágri to the west, and also by a large number of Musalmán Rájpúts of the Játu clan. Hánsi tahsíl is almost wholly occupied by Játs except for a group of Musalmán Játu Rájpút villages to the south-west.

In Hissár Játs and Rájpúts, the latter mostly Musalmáns, are intermingled, but Játs predominate on the east side of the tahsíl.

The southern half of the Fatahábád tahsíl is held by Játs for the most part, who are Deswális on the east and Búgríis on the west. North of the Játs we find Musalmán Rangliars and north of them again, along the Ghaggar valley, Pachhádás with some admixture of Sikh Játs from Patiála and Musalmán Dogars from the north.

In Sirsá the Bágri Játs are found alone to the south of the Ghaggar, the Pachhádá along the Ghaggar and the Sikh Ját to the north of the Ghaggar in the Rohi tract. On the western lower of the latter, there are a few villages of Bágri Játs.

CHAP I, G "The clans of the Jats are distributed as follows by villages:-

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Name of clan.	NUMBER OF VILLAGES HELD IN			Total
	Gobana	Rohtak	Jhajjar	
Malik	—	—	—	—
Golla	—	—	—	—
Rathi	—	—	—	—
Jakhar	—	—	—	—
Dahiya	—	—	—	—
Hudah	—	—	—	—
Dalal	—	—	—	—
Dhankar	—	—	—	—
Ahluwati	—	—	—	—
Kadian	—	—	—	—
Derwal	—	—	—	—
Sabrawat	—	—	—	—
Miscellaneous	—	—	—	—
Total	—	—	—	—
	97	99	109	305

Clans of Jats. 63. To judge from their history which is borne out by certain minor fact the Rathis settled in Rohtak earliest of all and more than 80 generations ago. The next group in point of length of residence is composed of the Ahluwati and Golla. In the intermediate group of clans whose ancestors came here 25 generations ago are the Malik, Dahiya, Dalal, Derwal, Hudah, Dhankar and Sabrawat. The most recent settlers are the Jakhar and Kadian who came about 20 generations ago. Few villages belonging to the minor and miscellaneous clans have been settled as long as this; most of them dated their origin from about 10 generations back.

Origin of Jats. 64. "On the question of the nationality of the Jats I have no intention of entering at length as I have nothing new to offer for consideration in the controversy. The distinction of Pachchalo and Derwal Jats is quite unknown in Rohtak though said to be acknowledged in Hissar; the term *pat* for clan is also unknown. The Jats may be Aryan as they themselves would maintain, or Turanian as General Cunningham believes; but if they are the Zaths they had in many cases at least settled in Rohtak before the destruction of Romnath by the Buddhist Iconoclast. They themselves claim to be of Rajput origin and the offspring of irregular Rajput marriages (karras), except in one case, and

the troublous times which preceded British rule. Many of their inhabitants, it is true, threw up their land and fled, but the villages, as a whole, continued to exist as inhabited units (hasásat). The smaller and weaker villages, of course, disappeared, the inhabitants either flying towards the districts on the east or else congregating for safety in the laiger villages in their vicinity.

With the restoration of law and order the former inhabitants in many cases returned to their lands, and thus the rough featuers of the ancient tribal distribution were to some extent maintained, but at the same time a very large influx of Ját clans from the Bágri took place, and these form the present Bágri Játs of the district. They are of various góts which will be noticed below. The Bagri Játs are confined, roughly speaking, to the western portion of the district. In Sirsá they are, with few exceptions, found only to the south of the Ghaggar stream, in tahsils Fatahábád, Hissár and Bhíwáni they are settled in a more or less well defined strip along the western border. The Bágri Játs have not penetrated as proprietors into the east of the district, but they are often found there as tenants.

The fact is that at this point of junction it is very difficult to distinguish between the Bágri and the Deswáli Játs, their language, manners and customs, these are so similar that it is only where the Játs of the eastern and western borders of the district are compared, that the differences between them become apparent.

While the Bágri Játs were advancing into the district from the west, the Sikh Játs of Patiála and the Málwa were pressing on from the north-east and occupying extensive areas of land in what are now the northern parts of the Sirsá and Fatahábád tahsils.

For generations previous to the modern colonisation of the Sirsá tahsil, the tract had been the battle ground of wandering Musalmán Rájput tribes, Bháttis, Joiyás and Wattús, whose permanent homes, so far as they could be said to have been settled permanently anywhere, were, in the case of the two former, the territories to the west now included in the States of Bísáner and Jaisalmír, and, in that of the latter, those along the bank of the Satlaj in the present districts of Montgomery and Ferozepore. Upon the establishment of British supremacy large numbers of these tribes settled down in the present Sirá tahsil.

The non-descript class of Musalmán tribes known as Pachhadás, who appear to have come in early times from the riverain tracts in the south-west of the Punjáb to the valley of

CHAP I. C.  
Population.  
Modern colonisation

Bágri Játs.

Sikh Játs.

Musalmán  
Rájput tribes.

CHAP I, G where this clan is well represented also. Gandhra in Rohtak and Dabodah in Jhajjar were founded from Abnana, and from Gandhra Atail Karor was founded from Ganwan and from Karor Kahrawar. It is curious to note how emigrations of the same clan though coming from two separate estates, settled close together in a new tahsil.

Dahiya.

' The Dahiya Jats, lying along the north-eastern border of the Rohtak tahsil claim to be descendants of one Mulik Rat a Chauhan Rajput, who married a Dhankar Jat woman. He had one son Dahiya from whom the name of the clan was derived. This son settled 37 generations ago in Baronah and from Baronah all the surrounding villages were founded. There are a number of Dahiya Jats across the district border in the Sonipat tahsil.

Dalals.

" Below the Dahiya are their old hereditary enemies the Dalals who claim to be Rathor Rajputs. Their own account of their origin is that 28 generations ago one Dhauna Rao settled at Silanthi and married a Badgujar Jat (there are also Badgujar Rajputs) woman of Sankhau near Bahadurgarh, by whom he had four sons—Dillo, Desal, Mau and Sahya. From these sprang the four clans of Dalal Deswal, Mau \* and Sewag Jats who do not intermarry one with another. Dillo also had four sons, Mone, who founded Mandanithi; Asal, the settler of Asaudah; and Dhora and Jonpal the ancestors of Matai and Chhara; nearly all the other Dalal estates were founded from Mandanithi. The Mau † Jats live close by in Lowrah and the two adjoining villages: the Sewag in Chhudain and Matachail; and the Deswal in Ladband, Balsana and Dukhra.

Ahlawat.

" The Ahlawat Jots, in the north of the Jhajjar tahsil, claim like the Dahiya, to have sprung from a Chauhan Rajput the Hedaah Kadian Jakbar, and Udal clans also assert their descent from the same tribe. The ancestor of the Ahlawats is said to have come to Sohria from the Sambhar country 30 generations ago and had by a strange wife four sons—Ahlawat, Olah, Birmah and Dubla. There were also two step-sons—Marab † and Jen. From these are sprung the Ahlawat clan of Dighal, the Oulah of Sampla the Birmah of Gubbasah the Marab † of Madanah, and the Jen of Obbochi, who do not intermarry †. Ahlawat had five sons who founded five villages; the other Ahlawat estates were settled from Dighal itself.

Rathi.

" The Rathi Jats were it is said Toowar Rajputs, the oldest clan lying so far north in India; at any rate they took up their abode before any others on this side of the country. Thirty five generations ago a Toowar Rajput had born to him by a karewa marriage two sons Bhaga and Jogi Das. From the first sprang the Rathi clan who settled in Purnala and Bahadurgarh, and spread to Bhangraudah and to Bahalba later. The second brother had two sons—Rohal and Dhauna—from whom the Rohal and Dhankar Jats come; these three clans by reason of their common origin did not marry with one another.

Sahrawat.

" The Sahrawats also claim a Toowar origin and to be descended from Sahra a son or grandson of one of the Rajas of the time of Anangpal. They settled in the district 18-25 generations ago. Three of their villages in Rohtak were founded from Mahrauli in Delhi and three others had their origin from Sahrawat estates already existing in the district.

Notes by Mr. H. A. D.-s, C. S.—The Man Jats settle for a group of 12 villages near Delhi, 15 P. C. C. 1888

† For Marab and Marawat Kara and Nara.

† This is doubtful. Some Jots dispute the relationship and claim to intermarry with Ahlawat and Kara.

Dámba and Jhánta, and made them Aheríś with Naik as an honorific title Dámba and Jhánta belonged to Jaipur. The Aheríś worship Pábu, Dámba and Jhánta as *devatás*. Their CHAP I, C.   
—  
Population.   
Aheríś. tombs are at Kiolí Kabia in Jodhpur, whither Aheríś make pilgrimages. Aheríś marry only in their own tribe, and marriage in the usual four *gōts* is avoided, they also practise *larewā*. They cultivate land as tenants, and are often village chaukidárs. They make baskets and the *chan* for winnowing, and they also scutch wool (*ui pīnā*). Their Brahmans are of the Chamárwa sect. Their claim to be Rájpúts is doubtful. They were probably menials attached to various Rájpút tribes whose names they have assumed.

The Ahirs are properly a pastoral caste, their name being Ahirs, derived from the Sanscrit *Abhira*, or "milkman". In this district they are now almost wholly agricultural. They are of the same social standing as the Ját and Gujar, who will eat and smoke with them. The west coast of India and Gujrát would appear to be their ancient homes, but they are also numerous in Behar and Gorakhpur, and at one time there was an Ahir dynasty in Nepál.

According to their own tradition the Aráins or Ráins of the Ghaggar were originally Rájpúts living near Uch on the Panjnád, near Multán, but some four centuries ago, when Sayyad Jallál-ud-dín was ruler at Uch, their ancestors were overthrown by some powerful enemy from whom they escaped only by disguising themselves as market gardeners, the occupation followed by the Aráin or Musalmán Kambohs of the neighbourhood. The name Ráin has stuck to them ever since, and they have taken to agriculture, but have not forgotten their Rájpút descent. Their ancestors from Uch came and settled on the Ghaggar about Sússá, and until the famine of 1816 Sambat (1759 A. D.), they held the whole of the Sotai or Ghaggar valley from Bhatner upwards to near Tohána, being at that time in possession of 117, or, according to some, of 360 villages. The famine of 1759 A. D. ruined many of them, and as the Mughal empire decayed they became more and more exposed to the predatory attacks of their neighbours, the Bháttis, and at last the famine of 1810 Sambat (1783 A. D.) broke them altogether, and drove most of them from the country to settle across the Jumna near Bareli and Rámpur. The few who remained took refuge in Sússá, Ránia, Sikandarpur, Fatahábád and Ahrwan, and it was only when the country came under British rule that they ventured again to settle villages of their own. They deny connection with the Aráins of the Sátlaj and the Punjab proper, and endeavour to maintain their exclusiveness by intermarrying only with Ráins of the Ghaggar and of

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"Finally it should be noted that there are a few Muhammadan Jats who were made converts forcibly and are called 'Mula' Jats; their number is small and they are scattered in all three tahsils; they are exceedingly inferior to Hindu Jats. It may be noted that the Jats who profess to be descended from Rajputs of whom we have both Hindus and Muhammadans in Rohtak themselves shew a few blemishes of the creed of Islam, as well as professors of the older religion.

"As regards the distribution of clans over a wider area than the Rohtak district alone it may be noted that the Sahrawat and Rathikans are common in all the three districts of Delhi, Karnal and Gurgaon; the Deswal are met with in numbers in Gurgaon and Karnal, and the Malik in Gurgaon and Delhi. The Kadian, Hedaah, Dulal and Gohia Jats are found in Delhi and Karnal and the Mundtor, Jau Man and Dhankar in Delhi. The Mundtor who live in and round Farmana are really Gallat Jats who received this nickname from breaking the heads of some Brahmins. From such an incident, a new clan may become formed as has nearly been the case also of the Siroha Jats so Gohans who are Maliks and the Gothia in Jhajjar, who like the Mundtor, are Gallat Jats."

## Rajputs.

66 "The Hindu Rajputs of the Rohtak tahsil claim to be Punwars; in Jhajjar they are chiefly of the Bachha clan with a few Chahans, Tunwars, Gurs and Badgujars. These are generally of modern date of settlement, and came from the east and south; in Rohtak the villages were settled 23 generations ago. The Punwars of Rohtak were great rivals of the Tunwars of Hissar and the sandhill west of Mehm was fixed as the boundary between the territories held by them. The Mosalman Rajputs are invariably called Rangbars a term whose derivation is uncertain and which is also applied sometimes to Hindu Rajputs. These men too were once Punwar Rajputs of the same Hindu stock as is still in the Rohtak tahsil and were converted to Islamism. The Hindu ancestors of the race settled first in Madinah and afterwards moved to Kalanaur from which place and hachane most of the other Rangbar estates were founded including those in the south of Gohana. The Muhammadan Rajput estates further north in Gohana are held by another family of Punwar Rajputs to which the Gobana Chandhris belong.

## Ahirs.

67 "The history of the origin of the Ahirs is even more doubtful than that of the Jats; nor is any aid on the point to be found in their home Rewari. There they profess to have come up from Maitra but the Rohtak Ahirs claim to be descended from a great grandson of the Prithi Raj, who adopted the practice of karewa. At any rate they settled in the Jhajjar tahsil much more recently than the early Jat clans and their settlement is therefore of much less interest; some came from Delhi but most from Rewari, Karnal and Hanaudh. Nearly all the Ahir villages have separate origins except some four or five only which were founded from Koli. The Ahir clans do not correspond exactly to those of the Jats which are real subdivisions of a tribe whereas among the Ahirs the clans represent families rather than sub-divisions of a people. Their language is different from that of the Jat, their customs are almost exactly the same."

## Bors.

68 The Bors have the very same customs as the Jats. The only Bori village Jowars was settled from Badli. The Bors claim to be Rajputs but they can give no very definite account even of their traditional origin.

The Kisan Jats are a caste in Delhi. They are said to have sprung from the wife of a Khatri with a Jat.

\* See by Mr. H. A. Er... C. S.—Also it may marry the elder brother's widow and his younger.

ancestors were the trading community among the inhabitants of Rájpútána, while the Khatris and Áiorás performed similar functions in the more northern and western portions of the Punjab. Inside the caste the three most important divisions are the Aggarwáls, the Oswáls and the Mahesiis, and these appear to be real tribal divisions, because none of these will intermarry, nor will the members of one division smoke or eat with the members of either of the other two

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Population.  
Bániás

Of the Aggarwáls there are  $17\frac{1}{2}$  *gôts*, each *gôt* is exogamous with all other *gôts*. The traditional origin of the Aggarwáls is as follows:—Rája Aggar Sen was a descendant of Rabrattan, a Rishi; he had 17 sons, and after his death his widow, at his wish, married them to the 17 daughters of a Rishi, whence sprang the 17 *gôts* of the Aggarwáls. Brahma is said to have given Rabrattan a magic grain which would procure its possessor whatever he wanted, and this came into the hands of the Aggarwáls who thus became shopkeepers. Another tradition is that Tula Dás of Benáres was a religious man, from whom was descended Rája Aggar Sen; the latter went as an ascetic to the Nilgiris and prayed that he might have issue. A Brahman took pity upon him and converted 17 tufts of the Kusa grass, which were growing in front of him, into 17 sons, and these were married to the 17 daughters of Rája Basakh Nág, the snake king; whence sprang the 17 *gôts*. On one occasion a boy and girl of the Goyal *gôt* were married by mistake, and the mistake not having been discovered till the *phere* had been performed, the officiating Brahman made them into a new *gôt*, called the “Gond” which is known as the half *gôt*. Aggarwáls who lose caste are called “Dasa” Bánias, while pure Aggarwáls are called “Bisa”

The Aggarwáls are said to have immigrated to this part and founded a town which they called Agroha after Rája Aggar Sen; it was subsequently attacked and destroyed by the Musalmáns after which the Aggarwáls dispersed to the south and east. The ruins of Agroha, in this district, certainly show that at one time it was a large and important city, and it is very likely that it was a wealthy and prosperous settlement of Bánias from Eastern Rájpútana, at the time that the Ghaggar was a perennial river and fertilized a far larger area than it does now. Unable to advance in face of the northern Khatris and Arorás they spread back in a south-easterly direction.

The Oswáls trace their origin to Jodhpur. As stated above, they appear to have no connection with Aggarwáls, a possible explanation of their origin is that they were the trading classes of the western Rájpúts of Márwár and Jodhpur as the Aggarwáls were of the eastern Rájpúts.

The Mahesi Bánias claim to be descended from Rájpúts, and have clans or *gôts* with Rájpút names. It is quite possible

CHAP I G example, the isolated Malik villages of Anwli, Bilbilan, Ruwara and <sup>Tribe.</sup> Jastava belong to the faction of the surrounding Dahyias. Self <sup>Castes and</sup> protection demands this <sup>Leading</sup> Families.

Similar factions divide the Kadiane, Jakhars, Gohas, Dhankars, and other chief tribes of the south, and in introducing the graded *raildari* system in 1910 the opportunity was taken of altering the *raildi* boundaries to suit the factions, for the influence of a *raildar* in a village of an opposite faction to his own extends only so far as the strong arm of the executive supports him.

General characteristics of the Jats. 75 Several of the Jat tribal names suggest a totemistic origin. Such are the Machhar (mosquito), Jan (house), Chikara (gazelle), Mor (peacock). Similarly the Ahirs have a *Damp* (snake) god.

In appearance the people of the district are distinctly Hindu in their faces reflecting as Mr Fanshaw noted, the warm colour of the soil they till. The Jats are generally of very fine physique, and the younger women often comely. Though it is hardly possible to identify a man's tribe by his features it is often easy to see that one of a group of lambardars in a village is of a different god to his fellows. From the southern part of the district where the demands and profits of agriculturists are less than in the irrigated north a large number of Jats enlist in the cavalry or infantry. They make brave but not particularly intelligent soldiers. The Jat is slow to grasp a new idea and whilst undivided and democratic will generally follow his leader like a sheep. For patient industry and endurance as an agriculturist he has few equals. If a Jat does not pay his revenue it is usually a sure sign that there is nothing with which to pay it. He is lord of the land and when asked who he is replies "zamindar," before he says "Jat." They are very channish and cherish the memories of ancient feuds. It is a common saying in certain villages that they still have their neighbours' shoes with which they beat them in the lawless days of 1857. They are shrewd, and love a joke, when they master it. Their proverbs are full of wisdom, often at their own expense, for example —

"S. il foddler el then hemp many and silk these six are best pounded, <sup>seventy</sup> the Jat."

The Jat as would be expected, is orderly and law abiding as a rule, but his temper is quickly roused, and crimes of violence are not uncommon.

The Jatni is her bush and helpmeet. She does every kind of field labour except drive a plough or cart and work a well. She is in addition to this a capable housewife. It is noteworthy that many of the Jat proverbs take the form of a conversation between him and his wife. To her importance the following proverb bears witness. ' Red rice, a buffalo & milk, a thirsty woman at home, and

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Population.  
Báwaryás

speak Bágri, but they have besides a dialect peculiar to themselves, and not understood by the ordinary peasants. Báwaryás consider themselves good Hindús, and say that regular Brahmans as officiate at their marriage ceremonies, the same Brahmans officiate for Játs and Báníás. They hold the cow sacred, and will not eat beef, they burn their dead, and send the ashes to the Ganges. They are said sometimes to admit men of other tribes to their fraternity, and an instance is given in which a Báníá for love of a Báwaryá woman became a Báwaryá himself.

Bishnois.

The Bishnois are the followers of a particular form of Hinduism, the leading feature of which is the worship of Vishnu incarnated as Jhambájí. They are not a distinct tribe, but are made up of Játs, Khátis, Rájpúts and Báníás, but they always try to sink their tribe in their religion, and give their caste as Bishnoi merely. They retain the language, dress and other characteristics of the Bágri.

The first three classes appear to be confined mostly to Rájpútána and the Báníá Bishnois to Morádábád in the North-Western Provinces. The adoption of the *Bishnoi* religion does not appear to absolve the members of originally diverse tribes and castes from the prohibition as to intermarriage, and marriage outside the caste is, of course, forbidden, thus *Bishnoi* Játs and *Bishnoi* Khátis will not intermarry, and they in all cases retain the *gots* of their original tribes. They abstain entirely from meat, and are particularly careful of taking animal life in any form. They are forbidden the use of tobacco, and on the first and fifteenth day of each month no spinning or ploughing is allowed. Unlike other Hindús they cut off the *choti* or scalp lock and shave the whole head. The customs of the tribe connected with birth, marriage and death have been noticed elsewhere.

The *Bishnois* are thrifty, frugal and industrious, agriculture is by no means their only resource, and they are ever ready to turn every chance of profit to advantage, the consequence is that they are probably in more comfortable circumstances than any other peasantry in the district. They are, however, of an overbearing and quarrelsome disposition, and somewhat addicted to litigation, which often takes the form of false criminal charges. They are as lax in the matter of truth as any tribe or a caste in the district.

The sections of the Brahman caste most commonly met with in the district are the Gaur, the Sarsut, Khandelwál, Dálíma, Gujáti, Dakaut, Acháij, Chamarwa and Pushkankar. Except in the case of the last, the above order represents the order of the different sections in social rank. The Gours are the highest, and among them are included most of the agricul-

CHAP I. G It is said that a Jat will not go alone at night to a Ranghar village They quote —

Traces, Caste, and Leading Families.  
"Gujar goda, jant jar, bar pipal sikhraanti,  
Ranghar hdra jib janhi, neiman nir dhalant"

"You may know a Gujar done for when he's lame, a jani when it dries from the root, a bar oud pipal from the top. Know a Ranghar beaten when the rheum of age flows from his eyes" also 'A Ranghar is best in a wine shop, or in gaol, or in prison, or in the grava'

Their reputation as revenue-payers is shown in the following proverb —

"Dchli se paintis koi Kanhaur Niganah,  
Apni boga ap khaicen hakim ne nahin deeven din"

"From Delhi 85 miles are Kanhaur and Niganah They eat what they sow and pay Government never a grain."

The Hindu Rajputs combine all that is best in the Rajput with what is least admirable in the Jat

Characteristics of Afghans, Pathans, Bihars, Dogars, Daryas, Sheiks and Sayyads  
78 The Afghans and Pathans are bad cultivators, generally in debt and often disolute. They make good soldiers. The Gursai Pathans add a little horse-keeping to their other means of subsistence. They are very bad revenue-payers. The Bihars are poor cultivators and heavily indebted. Like the Ranghars and other Muhammadan tribes their womenkind are a burden to them instead of an assistance. The Gujars are ranked with the Ranghars by the country side but are really superior to them as farmers and far less criminal. The Dogars live in Parah, a suburb of Rohtak and are much like their neighbours the Jats. The Sheiks of Rohtak, Jhajjar and Mehim are bad cultivators, quarrelsome and litigious. The Sayyads of Kharkhanda with their interminable family feuds and intrigues are a perfect nuisance in the administration of the district

The total agricultural area.  
79 The tribes notified as agricultural under the Land Alienation Act (VIII of 1900) in the district are Ahir, Bihor, Gajjar, Jat, Mali, Moghal, Pathan, Rajput, Ror, Sayyad, and Gaur Brahman (excluding Bohras) of these the first seven form one group, and the Gaur Brahmins have been notified in a separate group with their fellows in Gurgaon, Delhi and Karnal districts and the Bhatiabhad, Hauri and Hissar tehsils of the Hissar district.

Non-agricultural tribes.  
80 Of the non agricultural tribes the Chamars are far the most important, and they almost deserve to be called agricultural. Not only is their trade essential to the former, but they give a great deal of assistance either in return for a share of the crop, or as day labourers in the actual processes of agriculture while it is very common to find them associated in cultivation as *sayahi*

HISSAR DISTRICT.]

*The Chamárs.*

[PART A.

In Bikaner they are said to have originally been Beldars CHAP I.C. who helped to excavate the Pushkar lake at Ajmer, and so Population. became Brahmins Brahmins

The great majority of the Gaur and Sarsut Brahmins are not "pádhás," *i. e.*, directly engaged in the discharge of religious functions, but have adopted agriculture as a profession, still their inherited instinct of superiority to the other castes around them makes them anything but good zamíndárs.

The Brahman, especially the Gaur, is, apart from his religious status, held in low estimation by the people at large, but while fully alive to his unscrupulous rapacity they still regard him with the superstitious reverence which is firmly based on the traditional belief of ages

Chamárs form the third largest caste in the district, but in social importance they rank only above the scavengers and Khatíks. The Chamárs of this part are divided into four great sections called Záts, which do not intermarry. Their names are, respectively, Chándor, Meghwál, Jatya and Chambár. Chamárs.

The Chamárs of Hissár and Sirsá belong nearly all to the Chándor section who will have nothing to do with the Jatya Chamárs who belong to the neighbourhood of Delhi. The reason alleged is that the latter work the skins of camels and horses which no Chándor Chamár will touch. He confines himself to the skins of buffaloes and cows which are cloven-hoofed animals. The Meghwáls are the Chamárs of the Bágar, and are again divided into two sub-sections, the Bámbís and the Jatás, who do not intermarry. The Bámbís are said to be the Chamárs of the Rájpúts and the Jatás those of the Játs. The Bámbís are not uncommon in Hissár.

The term Chamár is evidently an occupational one and in no sense tribal, and the subdivisions which have been given above are the true tribal castes. Each of the subdivisions is again divided into *góts* or clans. Each subdivision is endogamous, and marriage is avoided in the usual four *góts*.

The primary occupation of the Chamárs is leather work, but he does not tan; this is done by the Raigár and Khatík, as noted above. In addition to his primary occupation the Chamár weaves the common country cloth, performs *begár* labour for the village and receives as remuneration the skins of the cloven-hoofed cattle which die, works as a permanent labourer in the *lánás* or agricultural partnerships, and also as a daily labourer at harvest time. He frequently cultivates land as a tenant. In the towns he and his women-folk work as labourers by the job, and are called *kuls*. The Chamárs are almost entirely Hindús.

**CHAP I. G.** as the last resort of the creditless borrower. Most of the Maha Tribes jans are Vaishnavis but in Rohtak and Gohana there are colonies Castes, and of Saraojis or Jains.

**Leading Families.**

The butchers of Rohtak, Mehma and Gohana, who often combine the more inoffensive trade of market gardening, are notorious for their quarrelsomeness and violence.

**Some less known castes**  
**Telis.** 83 The following notes on some of the tribes of whom least is known were prepared by Mr H. A. Smith O.S.

\* Telis in this district are almost all Muhammadans, but at the last census 30 out of 7,248 returned themselves as Hindus. The Tonwar got claim Rajput descent and the Dahima got a Brahman descent. Their gots never have local names. Their objects of worship are very various. Some worship Khawaja the Pir of Ajmer some Baba Hassan and some Boali Kalander of Paupat.

The panchayat of the Telis is an ancient institution. Each local group of Telis has its chaudhri and he has power after consulting the panchayat to excommunicate or otherwise punish members of the tribe.

\* An outsider can become a Teli.

**The Bhatis.**

81 Only the Brahman Bhatis are found in Rohtak out of the four classes into which the Hindu Bhatis are divided. They are endogamous and wear the janeo. They will only eat food cooked by Brahmins, Aggarwal Mahajans or themselves and they forbid widow re-marriage. They are in fact closely akin to the Brahmins and call themselves Gaor Brahmins, following the rites of this body on ceremonial occasions. The story of their origin suggests Brahman authorship. On one occasion Brahma wished to give an alms (dun). No Brahman, however, would accept alms and finally a sister's son of a Brahman was found who agreed to do so. His descendants are called Bhatis.

\* Their function is to sing songs on occasions of festivity and to summon mourners from distant villages to take part in funerals. Bhatis are also learned in the genealogies of their patron who include Brahmins and Mahajans only. There are 300 Hindu Bhatis in the district. There is a small community of Muhammadan Bhatis in Gohana—30 in number—who do not follow Brahman customs. They represent three groups—Bejjan Lal Saha and Gur Dera. Their duties are more extensive than those of the Hindu Bhatis for they assemble the brotherhood for marriages read out the lists of the dowries reciting chants as they go besides singing songs on all festive occasions. Their patrons are Muhammadan Rajputs and Mahajans.

**Chhipis.**

\* 82 The Chhipis (locally called Chhipis) of this district who number 500 are all Hindus. The names of their gots are local but it is a tradition among them to accept such names at the caprice of their family minstrels may assign to them. The *pa chayat* system obtains among them though it seems to be losing its hold. Their principal charan is at Delhi. No outsider can become a Chhipi.

**Ma's.**

\* 83 The Ma's have five groups—Gola, Pipl, Saini, Kachhli and Machhi. The Gola Ma's rank highest as they do not eat meat, drink spirits or allow widow re-marriage. Their women do not wear the nose-ring. Most of the Ma's in Rohtak belong to this group. They have the following gots—

\* The list is not in full as certain details are omitted.—E. J.

chelas, each of whom originated a separate section of the Gosáins CHAP I, C. The name of every member of each section ends in the same <sup>Population.</sup> <sub>Gosáins</sub> syllable such as *gir*, *púri*, *tírath*, *asram*, *asan*, *náth*. And the name is given by the *guru* to the *chela* at initiation. These sections are not different *gôts*, but merely indicate that a particular Gosáin is under a particular *guru*. They, however, have their *gôts*. Gosáins are both celibate and married. The latter are called *gharbári*, and they engage in agricultural and worldly occupations. Gosáins marry only within their religious sections, i.e., a *gir* may not marry a *púri* or vice versa. The celibates are called *matdári* or *asandári*. The Gosáin's house when inside a village is called *mat*, when on the outskirts *asán*. *Matdári* Gosáins may engage in all worldly pursuits, but may not marry. The *matdári* Gosáins are generally *pujáris* in the temples of Siva (*shiwálas*) and take the offerings made. The celibate Gosáins who wander about begging are called "*abdút*". They are forbidden to beg at more than seven houses in one and the same place. The only vessel which they carry with them is the "*nárial*" or cocoanut shell. They are only allowed to receive alms of cooked grain which they must immerse in water before eating; and they may not halt more than three days at any place except it be at a *tírath* or place of pilgrimage or in the rains.

Of the religious section mentioned above those most commonly found in the district are the *púris* or *giris*. The *guru* of the *púris* resides at Kharak, and that of the *giris* at Bálak, both in this district. The Gosáins are generally clad in garments coloured pink with *geru*.

*Dádupanthis* are a sect of *saktis* distinct from Gosáins <sup>Dádupanthis</sup>. Their founder was one *Dádujiv*, a Brahman of Ahmedábád, who became a *fañsr* and founded the sect some 350 years ago. His tomb is at Naraiya in Jaipuri. The *Dádupanthis* worship Ishwar alone, and reverence the "*pushtals*" or writings of *Dádu*. As a rule, they abstain from spirits, and animal food and are celibates. They practice money-lending, and are often wealthy. They avoid colours, and are generally dressed in white. There is a section of them called *Utarádhi* whose *guru* resides at Rattia in this district.

*Jogis* generally trace their descent to one Gorakhnáth. In reality he appears to have been a *chela* of one Mohendra Náth, Jogi. He was, however, a famous member of the sect, and it is generally regarded as having started with him.

*Jogis* appear to be celibate, and marriage involves exclusion from the caste. They abstain from flesh and spirits. *Jogis* are divided into two sections, the *Kanphatta* or ear-pierced *Jogis*, who have a hole bored in the ear and wear a glass ring in it, and the *Augar*, who do not pierce their ears, but wear a small

**CHAP I, G** They do not marry with Changars. Their girls are generally married before the age of 15 or 18 years in fact it is considered disgraceful if they are not married by that age. They bury their dead and consider Balmik as God's brother and worship him as their prophet. They read nama (prayer) in a line headed by the Imam. The words uttered by the Imam are repeated by the congregation. While prostrating themselves they repeat the following words —

*Bilmik Kiji Bilmik Shafi Bilmik Muafi Bolo momne rohi ei*

"The sweepers of the Pail Powar got who are followers of Guru Nanak claim to have descended from Rajputs. It is said that a Rajput woman who was pregnant threw in her fet with the Chuhras but as the son born to her was of Rajput descent his descendants were known as the Pail Powar got. They do not invite Brahmins to their marriages, but the ceremony is performed by one of their own number who is learned in such matters. They hold Guru Nanak in high esteem and consider him as their religious guru. They bury their dead. The sweepers of the Balmiki group allow members of every caste with the exception of Dhanak Saini, and Dhi to join their group provided they adopt their profession. The convert is required to prepare 1½ sors of malida and after placing the same under the banner of Balmiki perform worship.

Members of every religion can join the group of sweepers who are the followers of Guru Nanak. Some of the sweepers prepare a sharbat by diluting bura or sugar in water and recite slokas or verses during the process. When the sharbat is prepared the convert is made to drink it. The sloka is this —

*Ek onkar sat nam kartaa purkh kirahu nirvaa Akal murti ajo ni  
sat dhian sat Gur Pashad jaap ad sach, jagid sach, has dhia  
rich Nanak han dhia sach."*

**Translation.**— He is one. O! His name is true. He is the creator, fearless, bearing equality to nobody. He is immortal and self-created. Worship Him, O Nanak who was Truth in the aeons passed, Who is Truth and who will be Truth."

"The Maahabis pray twice a day morning and evening

**Jhawars.**

89 In the Rohtak District only the Mohar sub-caste of Jhawars is found whose eponym sprang from the sweat on the brow of God. This word Mohar or Kohar is said to be a contraction of handher from *kandha* a shoulder. This sub-caste is partly employed in agriculture, but its chief occupation is that of carrying palankeens and supplying water. Jhawars are also fishermen and basket makers. They worship halo Bhagat. Widow marriage (Lareea) prevails in this sub-caste so matri go they avoid two gots. The gots of the Mohar sub-caste are as follows —

Lawar Dhoschak. Brabija. Harran. Holi.	Dheyanan bilao Jagton Bilan
----------------------------------------------------	--------------------------------------

Brabija" is not a separate sub-caste.

"A strict patriarchal system obtains among the Mohar sub-caste. The two of Holiak is the chauhan or metropela. Here the chauhans of 84 villages which are under the control of the chauhan ruler. Each village resident represents his called sardar or panch to the chauhans of the chauhan when the panchayat is convened.

HISSAR DISTRICT ] *The Principal tribes of Deswáli and Bágri Játs.* [PART A.

Bágri in the tract where they intermingle, but the Deswáli of the eastern border differs markedly from the Bágri of Sirsá and the western border of the district. CHAP I, C. — Population. Játs or Játs.

The Bágri Ját, though a thrifty and industrious agriculturist, is of slighter physique and duller intellect than the Deswáli who looks down upon him. This difference is not a racial one, but due probably to the harder conditions of life which prevail in the Bágri. The Deswáli Ját, on the other hand, is a lusty specimen of humanity, a thrifty and excellent agriculturist, and far superior in everything, but perhaps social rank, to the other agricultural tribes of the district.

There is another division of Deswáli and Bágri Játs, commonly recognised throughout the district, viz., that into Shíbgotra and Kasábgotra Játs. The Shíbgotrás are so named from the fact that their ancestor is traditionally said to have sprung from the matted hair of Siva. The Kasábgotra, on the other hand, claim that their forefathers were originally Rájpúts, who took to agriculture and the remarriage of widows and so sank in the social scale. The Shíbgotrás, on the other hand, assert that they are *asli* Játs, and do not claim Rájpút origin. There are said to be 12 *gots* of Shíbgotra Játs. The tradition as to their origin is as follows — One Bárh, a Shíbgotra, made himself master of a large portion of Bísáner, he subsequently founded a town named Jhausal, and from his 12 sons sprang the 12 *gots* of the Shíbgotrás, of whom only three or four are to be found in this district. They do not intermarry with each other, but only with the Kasábgotra Játs. This difference of traditional origin may not improbably point to a real difference in descent, and the Shíbgotrás may have been originally non-Aryan aborigines, whose chief deity was Siva, and with whom the less militant tribes of the Aryan invaders intermarried adopting at the same time to some extent their social customs and worship, thereby sinking to their social level and becoming Játs. This would also account for the prevalence of the worship of Siva among the Játs.

The principal tribes of Deswáli and Bágri Játs to be found in the district are the following as returned in the census of *Principal tribes of Deswáli and Bágri Játs.* 1891 —

Bhainiwál ..	4,823	Puniya ...	7,625
Cháhl ..	3,291	Sangwáin ..	1,467
Ghatwál ..	2,064	Dallál ..	2,310
Jákhár ..	2,991	Shoran ..	4,899
Man ..	1,241	Godára ..	4,597
Nam ..	1,733	Sáhrawat ..	868

CHAP I. II. Taking the whole district the males compare as follows per Social Life. 10,000 of the population with the surrounding districts —

Rohtak	5,283
Gurgaon	5,233
Hissar	5,850
Delhi (excluding city)	5,850
Karnal	5,423

With the exception of Gurgaon none of the adjoining districts show so good a proportion of females the percentage of females in Rohtak is very nearly constant in the three last census, viz —

1881	53.5
1891	53.0
1901	52.0

Distribution of population by age and sex of every thousand of the population for Mohammedans, Hindus and Jains, the actual number being given in table X of part B —

Age	Hindoos.		Mohammedans.		Jains.	
	Males	Females	Males	Females	Males	Females
Under 5	—	—	60	57	62	56
5-10	—	—	73	68	76	70
10-15	—	—	67	63	65	63
15-20	—	—	62	63	47	43
20-25	—	—	66	49	37	45
25-30	—	—	43	38	37	39
30-35	—	—	41	40	38	43
35-40	—	—	30	22	22	23
40-45	—	—	37	33	22	23
45-50	—	—	23	18	19	18
50-55	—	—	27	22	25	23
55-60	—	—	11	7	9	7
60 and over	—	—	27	21	22	19
Total	836	468	494	502	633	477

Ant que figures call attention to a curious result. After 40 one would expect each year to show a decreasing number of survivors but cast and sex shows an increase under the heading 40-45, 60 and over and with the exception of Jains at 40-45 years of age. This is no doubt an error due to an uncertainty that increases with years and to a tendency to exaggerate age as years go on and to state the age in round numbers. Exactly similar results were noticed and discussed in the provincial census of 1881.

fecundity and longevity both appear to be greater amongst Mohammedans than Hindus results that have been noticed before and are probably attributable to the somewhat better treatment, and possibly less laborious lives of the former.

Another story is that they are descended from a Chauhán Rájpút twenty generations back. He is said to have come from Bikaner, and his four sons are said to have founded the Jákharas. CHAP I, C. Population. Jákharas

The Mán, Dallál and Deswál Játs are said to be descended from Mán, Dille and Desal, the three sons of one Dhanna Ráo of Silanthe in Rohtak by a Badgujar Rájpút woman. They are evidently closely connected, as they do not intermarry. The Máns are found both among the Sikh Játs of Sirsa and the Deswáli Játs of Hánisi and Hissár, but the former are slightly more numerous. Máns.

The Mán Sikh Játs of Sirsá give the following traditional account of their origin. They state that their ancestor Mán, a Punwar Rájpút, came from Garh Gazni and settled in Patiála in the time of a Rája Bhaínipál. His descendants form the Mán tribe, and are connected with the Sindhu Játs, who are descendants of Sindhu, one of the twelve sons of Mán.

The Náin Játs claim to be of Tunwái Rájpút origin. If Náin, so, they came probably from the south east from the direction of Delhi.

The Puniyás belong to the Shíbgotra section of the Játs, Puniyás being descended, as they state, from Puniya, the eldest of the sons of Báih. They claim no Rájpút origin.

The Sángwán and Sheorán Játs are apparently closely connected, and have an identical tradition as to their origin. Sángwáns and Sheoráns They say that their ancestors Sanga and Shora were Chauhán Rájpúts of Sirsá, these Chauháns emigrated, the Sángwán into Dádri where they held 40 villages and the Sheorán into Loharu, with 75 villages. They settled down and married Ját women, and so became Játs.

Another account (see above) connects the Sángwáns with the Jákharas.

The Dalláls claim descent from a Rathor Rájpút who settled in Rohtak and married a Bargujar woman some thirty generations back. By her he had four sons, from whom the Dallal, Deswál, Mán and Sewág Játs have sprung, and these four tribes do not intermarry. Dalláls. but compare the account of the origin of the Máns given above.

The Sahráwats claim to be descended from Sahra, a son of Rája Anangpal Túnwár. Sahráwats

The Godáras are a Shíbgotra clan, and trace their descent from one Nimbúji who founded a village near Bikaner. They have a tradition that as they could not agree on one of themselves to rule Godáras.

CHAP I, H boys were better looked after than the girls, while in the case of Social Life the Muhammadans it must be remembered too that we are dealing with very small figures and are therefore especially liable to be misled in any conclusions. From 10 to 20 there is a remarkable drop in the number of Hindu women. It is probable that there really is a considerable decrease here, for this is the nubile age for Hindu girls, and there is no doubt that many fall victims to early child bearing, but it is not improbable that just because these are the nubile years the age of a good number of girls who have not yet found husbands is minimised, which would increase the apparent scarcity of girls of this age. Muhammadan girls return a much better proportion in this period, but as they normally marry later they are less exposed to the perils of child birth—and also to the temptation of understating age—during these years than their Hindu sisters. The later Hindu figures are curious in that, though from 25 onwards there is a gradual decrease as would be expected in the number of women, the periods ending with five regularly return proportionately more than do the even tens. One would expect the rule noticed above to work constantly with both sexes which would leave the proportions between them unaffected. In the case of the Muhammadans the great increase of women from 20 to 45 at all events is probably explained by the absence of men of those periods of their lives in their regiments for in the small population with which we are dealing it needs the addition of only 500 men to reverse the proportions of the sexes. Beyond 50 it is possible enough that amongst Muhammadans a woman's is really a 'better life.'

<sup>Early life</sup>  
~~Married life~~  
~~Polyandry and Polygamy~~ 93. In the following table I abstract the percentage of Hindu and Muhammadan males and females respectively that are single or married (including of course widowed) at each period of life. The figures are important as bearing on the three questions of the marriage age (which has already been alluded to in the last paragraph) of polygamy and polyandry—

Hindu				Age	Muhammadan			
Males	Females	Males	Females		Males	Females	Males	Females
%	%	%	%		%	%	%	%
0	1.0	0	100	Below 5	0	100	0	100
5	97	8	92	5-10	3	94	7	93
10	75	45	55	10-15	13	87	24	64
15	44	25	5	15-20	27	63	81	19
20	25	97.5	2	20-25	42	31	35	3
25	19			25-30	23	17	22	1
30	10			30-35	92	6	92.5	3
35	16			35-40	91	6	92.5	4
40	19			40-45				
45	11			45-50				
50	9			50 and over				

No doubt this legendary descent expresses what is the fact, *viz.*, that the Hindú Bhátti Rájpúts and the Sidhu and Barár Sikh Játs are closely connected. But, as will be shown below in the case of Musalmán Bháttis, who are also connected, the common ancestor came immediately, probably not from Mathura, but from the upper Punjab.

Most of the Sidhús of this district call themselves Barárs and insist on their near relationship with the founders of the Patiála, Nábha and Jínd States.

The Sindhu Játs appear to be connected with the Mán Játs, and claim descent from Sindhu, one of the twelve sons of Mán, a Punwár Rájpút of Garh Gazní, who settled in Patiála in the time of Rája Bhainipál. He adopted the custom of *korewa*, and so became a Ját.

There are probably many Muhammadan Játs from the west intermingled with the so-called Pachhádás of the Ghaggar, though most of them now claim to be Rájpúts. There are also a few Musalmán Bágri and Deswáli Játs to be found in the district. They are commonly known as Mula (unfortunate) Jats. Their ancestors were apparently forcibly converted to Islám.

The Jhínwar (also called Kahár) is the carrier, waterman, fisherman, and basket-maker of the east of the Punjab. His social standing is, in one respect, high, for all will drink at his hands. He is also the common baker for the peasantry, the village oven being almost always in the hands of a Máchhi for Muhammadans and of a Jhínwar for Hindús. The term Máchhi is, as a rule, applied to, and is almost synonymous with, Musalmán Jhínwar.

The Juláhás or weavers are probably of aboriginal extraction and of the same stock as Chámárs. The present position of the two castes is, however, widely dissimilar. The Juláha does not work in leather, he eats no carrion, he touches no carcases, and he is recognized both by Hindús and Musalmáns as a fellow believer, and admitted to religious equality. The real fact seems to be that the word Juláha is the name of the highest occupation ordinarily open to the outcast section of the community, and that in process of time those who take to weaving drop their caste names and call themselves simply Juláhás.

Khatíks rank slightly above the Chuhrás or scavengers, but are far below the Chámárs. They are great keepers of pigs and poultry, which a Chámár will not keep. They also dye and tan leather.

Kumhar is certainly more an occupational than a tribal term, and under it are included members of several distinct tribes. The

CHAP I, C.  
Population.  
Sidhus

Sindhús,  
Musalmán Jats,

Jhínwars,

Juláhás,

Khatíks,

Kumhars

CHAP I. H. oneself as single when the marriage period is passed or in the fact that the married state tends to greater longevity than the single state. If this is so, the figure on which attention should be concentrated is that for the age 35-40. These bachelors will mostly die old bachelors. The Hindus generally disbelieve in the possibility of dying continent, but at the same time the people of Rohtak are extremely clean livers, the opportunities of an evil livelihood are small, and the disgrace that attaches to one great. These considerations and the figures support the belief, which most officers concur in, with this tract of country have entertained, in the existence *sub rosa* of a system of polyandry. This institution is probably the first stage in development of a savage people after they have emerged from a more animal condition of promiscuity. It is the concomitant of female infanticide. Polygamy is a later stage of comparative laxity and indicates the ability to support a larger non productive population. The family is the first organization, when all things including the wife are owned in common. The eldest brother is the head of the house but the younger brothers have their rights, and the universal survival of the *karewa* custom of widow remarriage among the Jats shows how the younger brother (though now it is not necessarily always the younger brother or any real brother) succeeds to the headship of the family on the elder's death. Nothing except polyandry which is even admitted by the people to occur though not countenanced, will explain these figures.

As regards polygamy it is the exception for either Musalman or Hindu in the district to take a second wife except for special causes such as barrenness. The total of married persons (here of course excluding widows and widowers) are as follows —

HINDU			MUSLIM		
Male.	Female.	Per cent. of women.	Male.	Female.	Per cent. of women.
130,452	134,884	104	19,854	22,563	116

When it is remembered that the figures for Hindus include *karewa* married widows which is not marriage by selection, or election, and that a number of married men—a number which in the case of the Muhammadans would be sufficient to affect the figures very considerably—must have been absent in their regiments, it will be seen that the custom is indeed rare.

A good example of this is provided by a man of 45, son of a brigadier in from the army, treated as a son and heir to the estate, as he is now, all his younger sons were too small to attend to the estate.

In a *case* of a widow the widow, as in this case, was the brother's wife.

Looking at the restrictions on social intercourse inside the tribe they would appear to be a combination of various tribes of Population, low and diverse social rank, who have probably immigrated from a south-eastern direction, and are now united by a common occupation.

The word *Mirási* is derived from the Arabic *mirás* or inheritance. The *Mirási* is the genealogist of Játs and inferior agricultural tribes. It is his duty to attend at weddings and recite the history and praises of ancestors and the genealogy of the bridegroom. Besides this, he is also the musician and minstrel of the people. There is a lower class of *Mirási* whose clients are people of impure castes. Although such *Mirásis* do not eat or drink with their clients, they are considered impure by other *Mirásis* who will not eat or drink with them. The *Bhát* is the genealogist of the Rájput, and higher tribes, and also of some of the superior Ját tribes. The *Bhát*s are probably descended from Brahmans. Both *Mirásis* and *Bhát*s are hereditary servants of certain families, and the *Mirási* is frequently called in to do the *Bhát*'s work when the occasion is not of sufficient importance to summon the latter. The *Mirásis* are also known as *Dúms*.

The term *Mochí* as used in this district means the skilled worker in tanned leather as opposed to the *Chamái* or tanner. The *Mochí*s are usually only found in the towns and large villages.

The *Mughals* are not numerous in this district. They are to be found chiefly in the towns of Hánú, Hissúr and Sirsí, and most of them are either in Government service or have relatives in Government service. There is a notable family of *Mughals* at Hánú who have considerable property in land there. The *Mughals* have been notified as an agricultural tribe.

The *Nái* (4,150) or *Hajjám* is the barber of the country, and may often be seen shaving his customers in the open air. He is also greatly in request at all domestic ceremonies, such as circumcision, betrothal and marriage. He often, along with, or in place of, the family Brahman, goes on formal deputation to arrange the nuptials of his clients, and he is also the bearer of messages from village to village, such as news of weddings and other auspicious events. All ill-tidings are, however, borne by *Chuhrás* and not by *Náis*. The *Nái* is one of the menials of the village community.

The term *Pachháda* is applied collectively to the miscellaneous Musalmán tribes who inhabit the Ghaggar valley and villages adjacent thereto in the Sirsí and Fatahábíd tahsils. The word is derived apparently from " *pachház*," meaning west, and has been bestowed on these people because they have within comparatively recent times migrated into the country from the west. The name " *Ráth*," meaning " hard," " cruel," " violent," is also ap-

**CHAP II.** of a permitted tribe resident in the same village sometimes the Social Life restriction will be extended to members of such a tribe living in another village as strong is the feeling of relationship existing among people of one village. The Nare Jats of Madana Khurd have struck up an imaginary connexion with the Kadian of Bori and will not intermarry, although their brother Nares of Madana Kalan have no such scruples. The Gah Jats will not intermarry with Dagar or Salankha who were their *jaymans* before the Gahs lost their Brahminical status. Special feuds or friendships restrict marriage among other tribes as for instance, between the Deswal and the Chandhra and Phaghat, the Hudah and Dabas, the Gallat and Salakhan, or the Chilar and Chikara.

*Customs connected with marriage*

97 The ceremonies connected with marriage are much the same in Rohtak as elsewhere. An admirable account will be found in paragraphs 817 to 382 of Ibbetson's *Karnal Settlement Report*. There is no limit to the number of wives a Jat may have but he seldom has more than one *lyahia* (fully married virgin) wife at once and when he does it is generally because the first wife has failed to bear him sons. On the other hand he may have a *kareka* or widow married wife in addition. No woman can be twice married: *e.g.*, can go twice through the ceremony of *biah*. *Kareka* or widow marriage is accompanied by no ceremonies the woman merely resumes her bracelets and coloured clothes and puts up her hair again, signs of married life which she had abandoned at her husband's death. Sometimes there will be publicity before the brotherhood sometimes cohabitation alone is held to constitute *kareka*. Properly the ceremony can take place only with a brother's or cousin's widow. The explanation is that the tie is the agnatic tie and that the land is the property of the family. In point of fact however the widow often chooses to live as wife of her "fancy man" and to renounce all connexion with her husband's land. She cannot be compelled to remarry, but often the influence of the family is too strong for her and she has to yield to their wishes. If the younger brother or no younger brother or the next heir is unmarried or has no children, a *kareka* marriage with the widow is more likely to take place than if he has children or is married. Often a young widow will present a petition to the Deputy Commissioner asking for sanction to marry a man of her choice, but with such applications he is wise to have nothing to do.

Castes that do not admit widow marriage treat the Jat with the proverb —

' A jat beti li phere eh mar jao aur bahotere '

"I come daughter circle the marriage firm if this one dies there are plenty more."

(iv) *Chotás or Bhanekás*—These say that they were originally Chauhán Rájpúts, but they appear in reality to be Dandiwál Population. Játs, who were converted to Islám a few generations ago. The Dandiwáls themselves claim to have been originally Chauháns, and state that they emigrated from Delhi via Jaisalmer to Sirsá. Pachhádás.

The Pachhádás have obtained a very bad name throughout the district as cattle thieves. They are very bad agriculturists, being lazy and indolent to a degree, and quite improvident.

The Patháns in this district are for the most part descendants of the military settlers who were established in the district about the beginning of the last century. They have no political importance in the district, and their numbers are probably swelled by the inclusion of many persons who prefer the title Pathán to that of their own castes. Most of the Pathán settlers have come into the district from Rohilkand. Patháns.

The Rájpúts are in point of numbers the next largest group of tribes after the Játs. They comprise 9 per cent of the population of the district, 78 per cent of them are Musalmáns and the rest Hindús. Politically speaking, they have been of more importance in the history of the district than the Játs, and though this importance is fast waning, they are still commonly held to be of higher social rank than all other agricultural tribes. Rájpúts.

The Rájpút of the district retains, but not perhaps in undiminished vigour, the military instincts of his ancestors; beyond this not much can be said in his favour. He is generally a lazy and very inefficient agriculturist, very often up to the ears in debt, but withal extravagant and fond of litigation, especially those who are Hindús. He still retains his pride of birth, which leads him to look down on the far more worthy Ját, who is immeasurably his superior in industry and its reward, easy circumstances. Above all, the Musalmán Rájpút or Ranghar has an innate instinct for cattle-lifting, and has reduced this pursuit from a romantic pastime to a science.

The following are the principal Rájpút tribes to be found in the district:— Principal Rájpút tribes.

Baria	...	...	1,451	Punwár	...	...	7,405
Bhátti	...	...	6,582	Rágbansi	...	..	1,436
Chauhán	...	...	11,003	Ráthor	...	...	506
Játu	...	...	13,403	Satraola	...	...	570
Joia	...	...	3,870	Tunwár	...	...	5,935
Mandahar	...	..	580	Wattu	...	...	1,852

CHAP I, H. Social Life. Outer walls of the dwellings are completely closed towards it except round some open space into which the doors of the houses open and where the streets debouch. The roads leading to the village are generally broad enough to admit a cart upon them, they often end in a blind alley each sub-division of the village being cut off internally from the rest. The doorways opening on to the streets are usually hand somely made of wood. Inside is the court-yard in which the cattle are stabled and beyond this the room where the household live; in many cases the door opens into this room itself. Through the gloom of the smoke due to the meal which is cooking it may be seen that substantial wooden pillars support the roof and that throughout the room bras, dishes and pot spinning wheels, baskets, receptacles of grain etc. are scattered about in comfortable confusion while the subdued murmur of the grinding of the corn will be heard from some hidden recess. A ladder connects the roof with the ground through a trap-door; on the top of the house fodder is stored, cotton and grain are placed to dry and the family sleep in the hot weather. The village rest house (paras) will be found situated outside the walls or in the middle where several roads meet. Before it on the platform are beds and cooking pots for the use of travellers on whom the barbers and chamar whose turn it is, wait. In the poorest villages the rest house is merely a large open shed. But in most it is handsomely faced with wood work, and part of the walls are brick built; while in many the rest houses are made of masonry throughout, and the plain red walls are decorated on their exterior with pictures of tigers and horses, elephants and railway trains. Hindu gods and British soldiers. The tools of the carpenter will be discovered by the wood collected round it and that of the blacksmith by the little furnace below the tree in front of it. The oil man may have a buffalo at work on the mill the dyer's dwelling is recognisable by the skeins of bright colored threads hung out to dry; and the pony of the barber will announce where that official lives. The trader will be found cleaning, coloing, oiling his shop whose wall is adorned with texts and the blood red band (eminence emblem called *shapu*) & squatting beside grain bags, oil jars and multitudinous ledgers. Outside the village walls and often in a repair to the dry bed of the village ditch the houses of the menials will be seen three of the chamar with high smelling tauking rats and skins full of eating master hanging from the trees and those of the dhanak with the webbs attached in front of them and the women and men going up and down and twisting the threads or brushing them into regularity. The potter's house in till gr where he sits will also be found outside the walls surrounded by his n-pit herd and a few pigs and chickens rush willy nilly about at the sight of the stranger and his horns and dogs set up a barking clamour on every side. It happens through the village you are probably broken down only mistakes from those still long lines of women and girls will be seen carrying up water in basins or earthenware vessels from the tanks; and all cart or bullock drivers will come up with a load of fodder; cattle stand round about the tanks and in the open spaces left on the streets and children play principally by son how roll in the dust and play hooky (gidi) and a part of it is *dhundia* (off ankh michkar). In the morning all even g g g g g go off to their work and return about the time of the very a midday; but at noon day the village seems almost deserted except a few of the girls on whom the evening meal are supervening.

The head-quarters of the Bháttís are, or were, at Bhatner now in Bísáner territory. Barsi, a Bhátti, is said to have seized it in 1285 A.D. Whether or no this fort took its name from the Bhátti tribes is a moot point. Native tradition says that the name originally was Bharatner, and that it was founded by one Rája Bharat. The only reason for preferring to accept this derivation rather than the more obvious derivation from the Bháttís, is, that it is less likely to have been invented. However this may be, there is no doubt that the first Bhátti chieftain who established himself at Bhatner was Barsi. The story is that the fort had been neglected for many years, had fallen to ruin, and was in the hands of some Ját marauders. At length, in the reign of Nasír-ud-dín Mahmud (1246—1266) it was restored, as a barrier to the inroads of Afghán and other invaders, the fort of Bhátinda, 40 miles to the north-east, and now in Patiála territory, being restored at the same time. At this period Zangez Khan was in charge of the Suba of Lahore. He was assassinated by order of Ghayás-ud-dín Bálban, who succeeded Nasír-ud-dín on the throne of Delhi, and it was in the confusion that followed that Barsi succeeded in occupying the fort of Bhatner. The fate of Barsi is variously narrated. Sir Henry Elliot's Glossary relates that the son of Barsi was, after his father's death, compelled to sustain three several attacks of the Muhammadans, and on the third occasion was reduced to such straits as to be obliged to consent to conversion as the condition of retaining his conquest. On the other hand, Munshi Amín Chand, the former Settlement Officer of the district, relates most circumstantially that Barsi held the fort till 1331, when a force being sent against him from Delhi, his sons took part against him and caused him to be assassinated. One of these sons, by name Bhairu, curried favour by becoming a Musalmán, and was left in charge of the fort. Bhairu's descendants for four generations continued to hold Bhatner, but at last Fateh Khan, the reigning chief, becoming turbulent, was expelled by a force sent for his reduction by Bahlol Lodi, whose reign commenced in 1450. The Bhátti rule at Bhatner thus lasted for about 160 years.

Fateh Khan, after his expulsion, retired in the direction of Sirsi, and betook himself to agricultural pursuits; nor do his descendants again emerge into notice until the reign of the Emperor Muhammad Shah (1719—1748). In this reign Shahdád Khan, Názim of Harrína, married a daughter of Muhammad Hasan Khan, and procured the grant of certain estates to his father-in-law. Hasan Khan was succeed-

**CHAP I.H. Social Life** 101 In every house there will be found for each grown up person a bed (*khātī*), ranged by day in line in the laco outside, a corn grinder (*chakki*) a pestle and mortar to grind grain (*musal* or *musli*, and *ukhal*), the latter now a-days often of stone casting. Re 1 instead of wood—a spinning wheel (*charkha*) and a two cleaenor (*belan* or *charkhi*), along the walls are earthen bins for grain, called *kothi*, *kuthli* or *kuthli* according to size. A number of cooking vessels, cups and plates (which are of brass in a Hindu's home of to in a Muhammadan's house) are scattered about the room, the commonest of which are trays or plates called *thali* and *thali*, large brass pots for water or ghee called *tokni* and *tokni*, the *ghilri* for melting ghee, and cups called *balbauri*, *bela*, *kalori* and the *lota* of the Poojab hero named *gadu*. The iron plate for baking bread (*idka*) will be upon the hearth. Hard by will be the *kadhan* for boiling milk and the *ahurn* or *biloni*. Baskets of many kinds and names will be found about the house, the baby's basket which is carried on the mother's head out-of-doors and swayed from the roof of home (*pdhno*), baskets for keeping clothes, carrying Ganges water, collecting *jal* berries for seed, for taking food to the fields, and for keeping cotton for spinning. Both earthen and brass vessels are used for bringing water from the well, but the farmer is cooler for storing in the house. The dress of the people is simple, but its gradations are sufficient to reveal the status of the wearer. The men wear a loincloth and a vest (*kamri*) and a sheet (*chadar*—if double called *dohar*), a turban, and shoes (*pattan*). The plain turban of younger men is called *pdgri* and the twisted one of the older persons *khāndia*. The highly coloured turban of young bloods is *chiru*. Malik Jats are fond of affecting a red *pdgri* as a sign of their superiority. The better class of people often wear a long coat, and a *dopatta* or shawl across the shoulders is evidence of respectability. The women wear a petticoat or *gadri*, a bodice or *kurti*, till married and thereafter an *ongi* to cover the breast, and over the head an *orthi* or sheet, often worked in crochets no one at both edges of home and often a bright one of foreign make. These too are frequently decorated with bosses and fringe of silver. The Abir woman may always be recognised by her blue shirt and red *orthi* while the Muhammadan wears trousers generally of dark blue. A full set of women's clothes is called *til*. The value of a man's or woman's clothes varies widely according to its quality, and is made of the commonest village-spun cloth can be had as cheap as Rs 2 or 3. This would cost for to the *rahi* or padded quilt for winter and eight asse.

102 Amongst the Jats married women who are bimbads are alive (a *hajra*) display a great deal of jewellery, often of a value exceeding Rs 100. Commonest among this are the silver bangle

The Chauhán is one of the Agnikala tribes, and also one of the thirty-six royal families Tod calls them the most valiant of the Hindú race, and to them belonged the last Hindú ruler of Hindustán Before the seat of their power was moved to Delhi, Ajmer and Sambhar in Jaipur seem to have been their home. After their ejection from Delhi they are said to have crossed the Jamna to Sambhal in Murádábád. Chauhán being the most famous name in Rájpút annals, many people who have no title to it have shown themselves as Chauháns. The ascendancy of the tribe in this district does not appear to have been permanent, and the true Chauháns to be found here now have drifted in from time to time. They may be divided into two branches, the Nímrána Chauhán, and those of Sidhmukh, or as they call themselves the "Báiah Thal" Chauháns

CHAP I. G.  
Population.  
Chauháns

The Nímránás are the descendants of Rája Sangát, great-grandson of Cháhír Deo, the brother of Pírthi Ráj. They again are divided into two clans, the Ráths and the Bágautás, the former being apparently the older branch The Ráths of the district trace their origin to Jatuásna and the Bágautás to Khatauli, both in the Guráon district.

The Barah Thal Chauháns appear to have had a settlement of "twelve villages" near Sidhmukh in Bísáner not far from the shrine of the famous Chauhán warrior, Guga, and to have immigrated thence into this district.

The Játús appear to be a branch of the Tunwár tribe, Játús, and their traditional origin is somewhat as follows.—

On the establishment of Chauhán ascendancy in the Tunwár kingdom of Delhi under the great Chauhán Bisaldeo, the Tunwárs emigrated from Delhi to Jilopattan in the Shekhawati country, north of Jaipur Dul Rám, a son or descendant of Anangpál, reigned there, and his sons Jairát, extended the Tunwár dominion to Bagor in Jaipur. The present reigning family of Jilopattan are Tunwárs, and the tract is called Tunwárvati or the country of the Tunwárs. By a Sankla Rájpút woman Jairát had a son, Játu, so-called because he had hair (*játa*) on him at the time of his birth. Játu subsequently emigrated to Sírsá where he married Palít Devi, the daughter of Kanwarpál, Siroha Rájpút, the Rája of that part Another daughter of this Rája is said to have been the mother of the famous Guga Pír, who was originally a Chauhán. Kanwarpál made over the Hínsi *háka* to his son-in-law, and the latter summoned his two brothers, Raghu and Satraola, from Jilopattan to share

CHAP I. H. dog takes. The people are much addicted to the use of tobacco and Social Life. chamaris are perfect slaves to the pipe. Women do not touch it

The daily task Mr Fanshaw gave the following task. 104 Of the daily task

admirable picture —

"From the day that he is old enough to control unruly cattle" or, it may be added "twist hemp ropes" and is considered worthy of some scanty clothes and a pair of shoes — the life of the Rohtak agriculturist is one monotonous round of never-ceasing work. The fields must be ploughed and prepared at least three or four times every harvest; the crop has to be sown weeded and protected from numerous enemies winged and four footed a long and most wearisome task it has to be cut to be threshed and the grain and fodder have to be carried to the village. Then the ground has to be cleared again of the thorn and pala bushes; the leaves of the latter have to be beaten out for fodder for the cattle and the thorns have to be carried to the fences or enclosures and then it is time for the land to be got ready for the next crop. The cattle must be seen to and tended daily money must be earned by taking off the young stock to sell at the fair or by carrying grain for the traders to the distant markets; in the well villages the wells have to be worked and in the camel villages the water has to be watched and divided and laid on the fields. The sugarcane crop with the peeling cutting and crushing of the canes forms a three-weeks task and at intervals it may be necessary to drive the cattle off to the hills in order to save them in a year of drought. To the very last days of his life the Jat must do something; few perhaps live to a very old age but those who do must turn to the tasks of childhood again—herd the cattle, cook the babies and even turn the spinning wheel. The women work as hard as the men if not harder. The heavy tasks of bringing in wood and fuel and water fall on them; they have to cook the food and carry it daily to the fields; they have to watch the crops; to them the peeling of the sugarcane and picking of the cotton belongs; and when there is nothing else to do, they must always fill up the time by tasks with the spinning wheel. If Jats do not sleep soundly of nights it is not for want of hard physical labour."

Divisions of time, etc. 105 Time is calculated in two ways, either by division of the day and night into eight pahrs each sub-divided into 8 gharis (22½ minutes) or by local calculation as follows —

1st	watch of day	kalsewdr
2nd	do.	dopahrd
3rd	do	din dhalen or din dhald
4th	do	din ehlp gayd
5th	do	jafr rdt
6th	do	ddhli rdt
7th	do	jafr kls tarki
8th	do	din nikal rahn

From 12—2 x is din dhalen ; the bhdal is an hour before sunrise bands rdt is about 4 to 6 P.M. just after sunset is called gan itdak. Lamp-lighting or evening meal time rotiydn kls tarki kls kls tel is or dusk tole.

A few Jats who have come in contact with English ways in the army or elsewhere use the divisors of the western clock.

11. The other area task. The man who has to bear the burden of the wheel is called a nukta and is, of course, a slave.

The Tunwárs are a subdivision of the Jádúbansíś, but are usually reckoned as one of the thirty-six royal tribes of Rájputáns. They undoubtedly form the oldest Rájput tribe in the district. There are two strata of the tribe to be found representing two different waves of Tunwár emigrants. The first entered the district when the Tunwár dynasty, in the person of Anangpál I, was in the ascendant at Delhi and had not yet fallen before the Chauhán. The descendants of these earliest emigrants still hold the villages of Bahúna and Bosti and others, adjacent to them, and are specially notorious for their cattle-lifting propensities.

The second stratum consists of the Játús, Raghús and Satraolús, who are all off shoots of the Tunwár tribe, and who entered the district after the fall of the Tunwárs at Delhi.

The Wattús are, as far as the district is concerned, confined almost exclusively to the Sirsá tahsíl, but beyond the district they extend into Firozpur and across the Satlaj into Montgomery. The Sirsí Wattús are all Musalmáns, and appear to have come some four or five generations ago from Montgomery and taken up land in the then uncolonised parts of Firozpur and Sirsá. Traditionally they are closely connected with the Musalmán Bháttis and Sikh Sidhús, being descended from Ríjpál, the son of Achal and grandson of Junhúr or Jaunra, from whom also the Bháttis and Sidhús are said to be sprung.

Whatever may be the literal truth or falsity of all these genealogies, this much would appear to be clear that Hindu Bhátti Rájputáns, Musalmán Bháttis, Wattús and Joyás, and Sikh Sidhú and Barai Játis are all sprung from the great Yádu Rájput race, and all separated after the return of the Yádús to India from beyond the Indus.

The Rangrez, who have been confounded with the Nílkáris, are the dyers of the country. They dye in all colours except madder which appertains to the Chhímba. Strictly speaking, the Nílkári dyes only in indigo and the Rangrez in other colours, but this distinction does not seem to be kept up in practice.

The Sánsíś trace their origin from Márwár and Ajmer where they are still numerous. They are essentially a wandering tribe, seldom or never settling for long in any one place. They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. They keep sheep, goats, pigs and donkeys, work in grass and straw and reeds, and beg; and then women very commonly dance and sing and prostitute themselves. They have some curious connection with the Ját tribes of the Central Punjab, to most of whom they are the hereditary genealogists of báids. They are said to be the most criminal class in the

CHAP. I. C  
Population.  
Tunwárs

“etc.”

**CHAP I I** The census of 1901 returned no one in the district as speaking either *Abhrwati* or *Bāngaru*, *Harīnī* or *Deswālī*, but 629 421 out of the total population of 680,672 as speaking *Hindustānī* ! Dr <sup>the Jatā</sup> Grierson, who has kindly shown me an advance manuscript of his <sup>language.</sup> coming volume of the Linguistic Survey dealing with this part of India, puts the number of persons speaking *Jatā* (excluding the old *Jhajjar tahsil*) as 495,972

**Literacy of the people** 107 The census shows only 17,067 persons of whom 298 are females as literate. Of these 4 717 are literate in "Urdu or Hindustānī" 2 998 in "Hindi or Bhāshā," 34 in *Gurmukhi*, 9 916 in "Lānḍī or Mahājanī," 391 in 'other languages' and 848 in English. The extent of literacy often extends to little or nothing more than the ability to sign one's name and less than 8 per cent. of the population is classed as literate. More than half the literates qualify in *Mahājanī*. If we deduct these from the literate and the total number of *Mahājanīs* from the total population, the literacy of the remainder of the people falls to 1.2 per cent.

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Each main tribe and each tribal element of an occupational caste is subdivided into clans or *gots* which may be taken to mean subdivisions of the tribe, each including all the descendants through males, of a real or supposed common ancestor.

Organization  
of tribes and  
castes Restric-  
tions on mar-  
riage

The tribe or caste as a very general rule is, whether Hindu or Musalmán, strictly endogamous, i.e., marriage between persons of different castes or tribes is absolutely prohibited. The issue of a marriage between persons of different tribes or castes would follow the tribe or caste of the mother and not that of the father, and it is in this way that many of the Ját clans account for their social degeneration from the rank of Rájpút. Such a marriage is, however, now almost out of the question. The issue of a concubine of a different tribe would be of the tribe of their father.

The Bishnoís though forming a single caste on the strength of a common religion were originally of diverse tribes, and the memory of their different tribal origin is preserved not by retaining the names of their tribes, but of the clans or subdivisions, and marriage between Bishnoís of different tribal descent is forbidden, thus a Bishnoi whose ancestors were Játs will not marry one whose ancestors were Kháthi.

Bánia is, as has been shown above, an occupational term, and Bánias of the Aggarwál, Oswál and Mahesri sections will not intermarry.

Again the great subdivisions of the Brahman caste already enumerated will not intermarry, thus a Gaur will not intermarry with a Kandelwál, nor a Sarsut with a Gujaráti. It has been already mentioned that the tribal subdivisions of the Mális, such as Máchi, Kíchi, Gola and also those of the Chamárs, Jatya Chandor, Bámby, Meghwál do not intermarry. The same is the case among the Kumhárs. In short, where the name of a caste is an occupational term the caste is generally found to consist of distinct tribal elements which do not intermarry, and the tribe is thus, as an almost universal rule, endogamous. In some cases there are groups of clans or subdivisions within the tribe or race which form phratries, based on real or supposed common ancestry, among whom intermarriage is not permitted. Among the Rájpúts we have the Jatu, Raghu and Sátraola clans said to be descended from three brothers, and no intermarriage is permitted among them, while Játus avoid marriage with Tunwárs, of which clan they are themselves an offshoot. The Mín, Dalál, Deswál and Siwál Játs do not intermarry on account of alleged common descent (Ibbetson's Karnil Settlement Report, paragraph 186).

**CHAP II. A. gochni**, so that if the wheat fails the gram may spread and take its place. Nearly half the barley of the district is found on the Jhajjar wells of which it is the crop *par excellence*. As a *barani* crop it is preferred to wheat, notwithstanding drought better and needing less tilth, but like it, is often mixed with gram, when it is known as *bejhar*. The pulses are usually sown mixed with millets, mung and makh with *jowar*, and moth in lighter soil with *bayra*. *Gowar* is mixed with both. Pulses generally are known as *masina* or mixtures and when themselves mixed together, as they often are in Jhajjar as *dhangraha*—in which form they are usually sold to the Baniya and by him as *moth*, the pure crop being called *gori moth*. Cotton is primarily a canal crop, but in a year of good early rain fall a considerable quantity is grown *barani* in the stiffer soils of the northern part of the district where as in 1909 it sometimes answers better than the canal-sown crop.

Cane is grown in soil most carefully prepared and heavily manured. The ideal of ploughing is expressed in the proverb *Nau bar ganda, das bar manda*. Nine ploughings for onions and ten for wheat. After the plough follows the *chak* crusher. The allowance of manure is from ten to thirty cart loads an acre. A week after sowing the soil is broken up by hand before the cane has sprouted (this is known as *andhi kotha*) and after it has sprouted the *moliya* grass and other weeds need constant removal involving in good tilth 10 or 15 weedings, though it often does not get so much. The *chak*-crusher follows the weedings until the crop is about two feet high. Sown on a *palewar* (preliminary watering) it needs three more waterings before the rains break, when, if the monsoon is full it will not be wanted again until the end of August. Two more waterings are given after that if possible, and if the monsoon is poor it must have water in *shados* to succeed.

It follows from the preparation the soil requires the time the crop occupies, and the demands it makes upon the strength of the soil that it is usually followed and often preceded by a fallow (as the crop is counted as a *khari* crop there is always a paper fallow in the *rahi*, whatever happens) the most approved rotation is to give two fallows after cane and then sow wheat but there are villages where cane follows cane as soon as it is off the ground with no real fallow for several years—a practice not to be commended.

Cotton is a crop which involves far less labour two or three ploughings suffice even when the land is *thipar*, that is consolidated by having last borne a *khari* crop or an irrigated *rahi* crop but if that crop has been cane the presence of manure in the soil reduces the number of ploughings. If the soil is *umid* that is less than having no an unirrigated *rahi* crop especially gram one or at most two preliminary ploughings suffice. Irrigated cotton is sown after a *khari* from *Chet* to *Jeth*. It needs the

The principal index of the social rank occupied by any particular Hindu tribe or caste is supplied by a consideration of the tribes or castes with which it smokes, drinks or eats. There is the usual distinction between *palki* and *kachhi roti*. The former is made with *ghi*, and on account of its purifying influence *palki roti* can be eaten from the hands of those from which *kachhi roti* could not be taken. Jâts, Gujars and Ahîrs will smoke out of the same pipe stem (*nuya*), and the same bowl (*kali* or *nârial*). The above tribes will smoke out of the same bowl, provided the pipe stem is removed, with Khâtis, Mâlis, agricultural Kumhârs, i. e., those who keep no donkeys, and Lohârs, and Rájpûts will smoke in the latter method with any of the above tribes excepting perhaps Lohârs.

The Nâi is regarded as somewhat inferior, and the above castes will not smoke with him, but will smoke out of his *hukka*, if the stem is removed. Rájpûts, Jâts, Mâlis, Ahîrs, Gujars, agricultural Kumhârs and Khâtis will eat each other's *roti*, whether *palki* or *kachhi*, but Rájpûts, Jâts and probably Ahîrs will not eat the *kachhi roti* of a Lohâr, as the fact that he employs a *kund* or water reservoir in his work like a Chamâr renders him impure. Brahmans and Bâniás will eat the *palki*, but not the *kachhi roti* of any of the above castes, and a Brahma will not eat *kachhi roti* from a Bânia. The general rule is that all Hindus, except those of the lowest or menial castes, will eat each other's *palki roti*.

Rájpûts, Jâts, Ahîrs, Mâlis, Gujars, Khâtis will drink water out of the same metal vessel, a Brahma will drink water from the metal vessels of any of these tribes, provided that they have been scoured (*manjna*) with earth, or he will drink water from an earthen vessel belonging to them if it is new and unused. Jâts and the other tribes on a social equality with them will not drink from a vessel belonging to a Nâi.

From an economic point of view, the agricultural population of Hissâr cannot be said to be badly off. So far as the eastern and central portions of the district are concerned it would perhaps be nearer the truth to say that prosperity is the general rule. Towards the west, on the light sandy soil of the Bîgar, the conditions of life are certainly harder, but even here it would be difficult to say that poverty was prevalent. The standard of living among the Bâgrîs is certainly lower than it is among the Jâts to the east, but its requirements are not inadequately met by their surroundings. The Jât, whether Bîgri or Deswâli, is, as a rule, well conducted and peaceably disposed, crimes of violence are rare, and those that are perpetrated are generally the result of a sudden quarrel, and committed without premeditation. Cattle theft,

CHAP I, C  
Population  
Social inter-  
course among  
tribes and  
castes

Character and  
disposition

III

CHAP II, A. except where the crop is committed to the mercy of Rajputs or Pathans, and the soil is usually heavily manured in the case of Agriculture wheat always so authorities differ as to the value of manure for irrigation barley on brackish soils. Once the crop has germinated there is little labour beyond that involved in irrigation, for weeding is little done. The *bilas* is indeed gleaned for the pot, but the *khartha* and *pista* are as often left as removed. In most well villages outside the Dahr circles the water tunnels require owing to the lightness of the soil, to be puddled with clay each time they are used, which is a tiresome addition to the labour of the well.

Rain-fed cultivation.

111 The *barani* cultivation is very simple, the stiffer lands going under *jowar* with its mixtures, or cotton, and the lighter under *bajra* and its mixtures. Both millets are usually sown with the drill, though on uneven sandy land *bajra* is sometimes thrown broadcast. The good husbandman ploughs all land not under gram in the winter as next year's millets are improved if the land is turned when cool. In *barani* villages *bajra* like cotton, will often get a little manure, though there is the danger of the crop being burned by this if the rainfall is scanty. *Jowar* is an exhausting crop and generally demands a following fallow though gram and even *gochus* will occasionally be sown after it if conditions are favourable. *Bajra* is followed by gram whenever the monsoon conditions permit, but this means scant ploughing and is the reason why so much of the gram of the district is a ragged crop and the normal autumn is low. The best gram is that grown *khadcar*, that is on a fallow when the soil has been ploughed in *Bhadon*. It is a delicate and uncertain crop. It has great power to resist drought but will finally succumb with a rush, it is easily nipped by frost or burned up by cold winds. It is dear to all the burrowing and nibbling orders of creation. In 1909, it fell a prey to grasshoppers, and in 1910 to field mice.

Like gram, *sarson* to do well, should be sown *khadcar* and the difference between the crop so grown and that grown as a second crop is very noticeable. Of fibres *sans* (*crotalaria juncea*) is usually grown wet or dry in small separate plots and *sans* or *pals* in (*Fibiscus connatus*) around the edges of sugarcane fields. *Til* is grown amongst cotton, irrigated or not as the case may be.

The precariousness of the rainfall usually ensures ample fallows for 1 year's crops and this enforced rest is the reason why the yield, when crop there is, is comparatively good.

Population engaged in agriculture. 112 By the census of 1901, of the population totalling 600,672, 38,194 persons are engaged in or dependent on, pasture and agriculture. Of these 124,964 are actual male workers, 51,009 female workers and 209,222 dependents. It is surprising to find the female workers return'd as so much fewer than the male workers. This takes no account of the mental classes who are

The Bágri Ját is probably behind all the other tribes in intelligence, and there is a certain coarseness about his manner which seems to mark his intellectual inferiority to most of the other tribes of the district—a result no doubt of the hard conditions of life in his native sand-hills in Rájputána. He makes up for his want of intellect, however, by thrift and industry.

Indulgence in spirits and drunkenness is practically unknown, <sup>Moral charac- ter.</sup> but opium is consumed in fairly large quantities by Sikhs and Hindu Rájpúts. The Bishnois are not allowed by their religion either to eat opium, smoke tobacco or drink spirits, and excess in these matters is very rare in the district as a whole. The sexual and moral relations in the villages are far purer than one would expect, looking to the obscenity of the language sometimes used.

Education, in the strict sense of the word, is very backward, though the agriculturist is not slow to learn what are his rights or how far our law will support him in an attack on those of his neighbour.

The agricultural portion of the population of the district can boast of few or no families of note. The family of the late Colonel James Skinner, C. B., are collectively the largest land-holders in the district.

Colonel Skinner, the founder of the family, was born in 1778. His father was a native of Scotland in the service of the East India Company, and his mother a Rájpútni, from the neighbourhood of Benáres. In 1796, through the influence of Colonel Burn, he received an appointment in the army of the Mahratta chief, Sindhia, under his commander, the Frenchman DeBoigne, and was stationed at Mathura.

He almost immediately began to see active service in Sindhia's army against the chiefs of Rájputána. In 1798 he was severely wounded at the battle of Uncarárah and taken prisoner by Sindhia's forces, but he was subsequently set at liberty.

As has been already related in the last chapter, the increasing power of George Thomas in 1800 and 1801 excited the jealousy of Sindhia's commander, Perron, and led to a fierce struggle in which Thomas was overthrown at Húnsi. In this campaign Skinner took an important part, and made his first acquaintance with the Háríána country with which he was to be so prominently connected in the future. In the beginning of 1803, Skinner received command of a regiment in Sindhia's army. In the latter part of that year war broke

**CHAP II A.** The figures show an increase in sowings of 107 per cent. as compared with an increase of 6 per cent. in the total cultivated area. Mr Fanshawe, however, considered his figures below the mark, and a comparison of seven years' average even if the result is a reliable and normal one, is not of great value with the results of a single year. It is natural enough that the increase of crops should be greater than that of cultivated area owing to the extension of irrigation. Marked increases are shown in cotton, cano and wheat the growth of these valuable staples being even greater than appears from the figures as those of last settlement include and the present exclude the failed areas. This is purely due to the extension of irrigation. Rice is disappearing with the disappearance of the unhealthy swamps and excessive irrigation by the aid of which it was formerly grown. Indigo is shown to be more extensively grown than at last settlement, but this, too is really a vanishing crop. Its price has always fluctuated wildly, and the adoption of the synthetic dye has made its culture a more precarious speculation than ever. It is grown for seed only though latterly it is said to have been tested as a fodder crop. Gowar too is grown as a fodder crop being little if ever used for human consumption. The decrease in millets is probably exaggerated by the figures, though to some extent they have no doubt made way for irrigated crops. A portion of the crops now recorded as fodder and the greater part of the khasif failed crops must be credited to their present account. It is noteworthy that in the selected years more than one-fourth of the crops of the district were recorded as failed.

114 A detailed account of the estimated average output of the principal staples will be found in paragraph 31 of the settlement report. The figures are as follows in hundred weights per acre the variations being considerable in different parts of the district —

		Cells	lbs	Cells	lbs
Paracase				23	8
Cells indicated	-			21	10
- dry	-			21	8
Is. 207				20	14
Jewell Island				20	10
- dry				20	24
- wet				20	16
P. rostratus	-			19	68
- dry				19	76
- wet				19	22
Macr. bidentatus				18	38
Other	-			18	18
Macr. triangularis				18	24
- dry				18	21
Parley triangularis				17	82
- dry	-			17	108
- wet	-			17	12
Open				16	44
Open triangularis				16	57
- dry				16	44
Paralepturus				15	24
- dry	-			15	24

Of the remainder 1,000 were stationed at Hânsi under CHAP I, C. Colonel Skinner and 1,000 at Neemuch in Central India under his brother Major Robert Skinner. In 1819 the jâgîr <sup>Population History of Colonel Skinner</sup> which had been granted in the neighbourhood of Aligarh to Skinner in lieu of pension as a retired officer of the Mahratta army was made perpetual.

Between 1822-24 Skinner's corps was slightly reduced and was employed in quieting outbreaks in Bhattâna. In 1824 the strength of the corps was again increased, and it served under Lieutenant-Colonel Skinner with Major Fraser as his second-in-command in Lord Combermere's army at the siege of Bharatpur. In 1829 Skinner received a commission in the British army with the rank of Colonel, and was at the same time made a Companion of the Bath. He thereafter spent his time mostly at Hânsi employed in the management and improvement of his estate Under the name of "Bara Sekunder," the latter word being a corruption of his name, he was widely feared, and at the same time much respected by the native population. He died in December 1841, leaving 5 sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property was left undivided to be managed by one member of the family on behalf of the others. Mr. Alexander Skinner, the last surviving son of Colonel Skinner, was the manager of the Skinner estate so long as it remained unpartitioned. The management was principally conducted at Hânsi.

In 1887 the family agreed to partition the estate, and this was accordingly done in the Court of the District Judge of Delhi by order, dated August 30th, 1888. The numerous villages in this district which formerly were part of the joint estate are now held separately by the various members of the family. The largest proprietors are the widow of Mr James Skinner, a grandson of Colonel Skinner, Mr Robert Hercules Skinner, and other minor children of Mr. Alexander Skinner, son of Colonel James Skinner, Mr. Richard Ross Skinner and Mr. George Earle Skinner, sons of Mr. Thomas Skinner. <sup>Present condition of the Skinner Estate</sup>

Except in a few instances the system of management has deteriorated much since the partition, and the proprietors, who are mostly absentees, leave everything in the hands of their *ka* *indas* or local agents.

The chief native gentleman of rank in the district is Bhai <sup>The Bhai of</sup> Zaharjang Singh of Sidhowal in the Karnâl District, who holds a <sup>5th</sup> jâgîr of 14 villages in the Budloda tract, transferred to this district from Karnâl in 1888. He is a minor and his estate is under the Court of Wards in the Karnâl District.

CHAP II. A Agriculture including Irrigation.	<i>Ghurri</i> or <i>kolhu</i> round olocl-crusher <i>Drdni</i> a sickle <i>Ganddol</i> a long handled chopper to cut thorns or beggarroes <i>Kuhari</i> , a hatchet. <i>Phald</i> or <i>kassi</i> a large mattock spade <i>Khurpd</i> a grass spnd. <i>Dikri</i> or <i>jindrdld</i> , a drag rake dragged by men for levelling high land <i>Gori</i> a similar instrument bot dragged by bollocks. <i>Kasold</i> a large mattock for weeding cane <i>hasoli</i> or <i>khuddli</i> , a smaller mattock for weeding cane <i>Gddi</i> a cart. <i>Ladhd</i> the same without side wattles <i>Manikoli</i> a small cart used as a carriage also <i>Tangli</i> or <i>gelli</i> ( <i>dosang</i> ) a two-pronged fork If four pronged it is specified as <i>chausang</i> <i>Santid</i> , an ox goad <i>Bel</i> a chain used to secure cart bollocks at night <i>B lan</i> , hand ginning mill also sugar press <i>Bogd</i> a small basket to take seed or food to the fields <i>Charkhd</i> spinning wheel. <i>Chhdj</i> weeding basket. <i>Ddl</i> a bucket for lifting canal water <i>Drdld</i> a scarecrow <i>Gharaunchi</i> , a stand to prop n cart when out of use <i>Kachauli</i> , a bowl used as a water clock. <i>Kolhu</i> , a sugar press. <i>Palri</i> a basket holding 10 or 12 sers of grain <i>Dordli</i> a rake
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The principal parts of a plough, their cost and life are as follows —

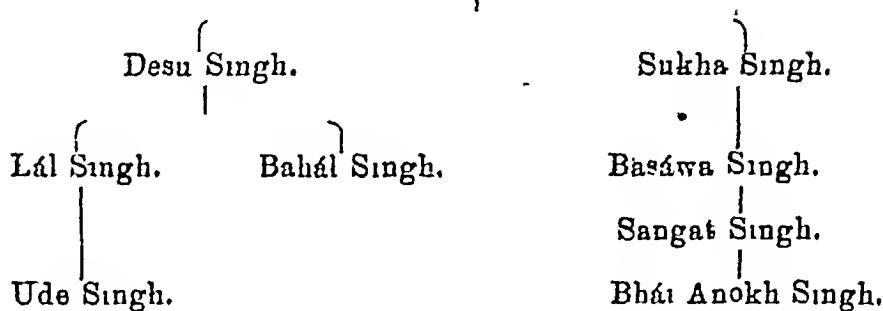
<i>Jud</i> the yoke <i>bakain</i> , <i>shisham</i> or <i>kikar</i> , two years—eight annas
<i>Hanchi</i> the three raised knobs <i>simal</i> , the four pieces that fit on the neck parts of the <i>jud</i>
<i>Halas</i> or <i>hdl</i> the straight piece joining the yoke to the plough or, the wedge fixing <i>halas</i> to <i>hal</i> <i>sdl</i> or <i>kikar</i> , seven or eight years—Rs 2 8-0
<i>Hal</i> the body of the plough <i>shisham</i> or <i>kikar</i> , six months—eight annas
<i>Hus</i> or <i>phsi</i> , the iron share eighteen months—eight annas
<i>Panisli</i> , the wood supporting the share, <i>kikar</i> or mulberry, three months—one anna.

Bháis of Kaithal —

CHAP I, C

Population  
The Bhái of  
Sidhová

## BHAI GURBAKHSH SINGH



There is also a jágír of five villages in the Sírsí Tahsíl held by Saídár Jíwan Singh of Shahzídpur in the Ambála District.

The following is a list of the native gentlemen who are entitled to a seat at Divisional Darbárs —

Bábá Bishoda Nand Singh of Rori, a descendant of Bábá Jánki Dís who was rewarded with a small *muáfi* grant for his services to English officers in the mutiny, Rái Sáhib Rám Sukh Dás, treasurer of the Hissár District, who owns about twenty thousand acres of land in various villages in the Sírsá Tahsíl, Lála Sohan Líl, treasurer of the Hissár District, who owns part of the village of Fatalíbád Líla Jai Rám Dís, Banker of Bhiwáni, Líla Shugan Chand, Banker of Hissár, and Líla Narsingh Dás, Banker of Bhiwáni. Besides these there is an increasing number of Indian commissioned officers, all of whom are entitled to a seat in Darbárs. The most distinguished of these is Rasaldár Major Umda Singh of the 22nd Cavalry, who lives at Bapaura in the Bhiwáni Tahsíl and has served as aide-de-camp to His Majesty the King.

Over two-thirds of the whole population of the district are returned as Hindús, the definition embracing all persons who did not return themselves as Musalmáns, Christians, Sikhs, Jains or Zorastrians. Among the persons classed as Hindús are nearly 116,000 Baurias, Chuhrás, Chamars Dhanaks and Sánsis. These persons are really outcastes from Hinduism, and though they may in a few cases call themselves Hindús, they are denied the right to that title by all orthodox believers in the Hindu faith.

Hinduism in Hissár does not differ in any material particular from the standard type prevalent in the south-eastern districts of the Punjab. The ordinary Hindu peasant, though, as a general rule, he returned himself or was returned at the census as a Vaishnava, is entirely ignorant of the more esoteric doctrines of the religion which he professes. He, of course, knows the names of Ráma, Vishnu, Krishna and Nárayan, and habitually repeats them

**CHAP II A.** The names of the important pieces which make up a cart are as follows — *Wheels* *paya*, made of *kikar*, *axle*, *dhura*, *Including Irrigation* the *old bus* outside the wheels which keep them close to the body of the cart *binkh* the main pieces which run from end to end which are made of *sat*, and on which the upper work of the cart rests *phar* the side poles *khund*, on which are stretched a netting of bamboo and *cord*, *barri* the cross sticks which support the cart in front when standing, *dahi* and the log of wood, which similarly holds it up behind, *oldura*. The wattled flooring is called *chhisan*. The *gharavanchi* is the trestle on which the cart is supported when repairs to the wheel are necessary.

**Furnishings of the well** **119** The main furnishings of a well are as follows — The wheel *chak* or *bhaun* the wood work collectively, *dhānah*,<sup>\*</sup> the rope, *lā*, the leatheren bucket generally made of buffalo skin, *charas* and the iron ring, round which the bucket hangs, *mandal*. The annual upkeep of well and bucket costs Rs. 18 to Rs. 20. Besides the above implements there may be mentioned as necessary for the work of agriculture the threshing ground, *pair* or *gāthu* with its upright pole (*mān*) round which the oxen treading out the grain are driven, the platforms made of earth or supported on upright poles (*ddāncha*) which are needed for the watcher of the crops to protect them from the birds, and the *gofia* or *gopia*, the sling with which he discharges his mud pellets (*gola*). Not a few of the implements are clumsy but in some cases, at least, with cause. The cart must be heavy and strong to stand the joltings of the ruts of village roads, the plough must be light, and not penetrate too deeply at the time of sowing, for the rainfall is not always sufficient to penetrate far into the soil, and a damp bed of not a few inches deep is needed below the seed, for its roots to shoot down into. In the Gobnaa taluk the use of a lighter plough for sowing is spreading; it is called *ndg* or *ndri* in contradistinction to the ordinary *baithial* or *modh hal*, while in the heavier soil of the Jhajjar *dahr* a stronger plough is sometimes seen.

**Land Improvement Act** **120** The sums advanced under the Land Improvement Loans Act (VII of 1893) in this district are almost exclusively for the construction of wells. In the ten years ending 1908-09 only Rs. 69,014 were so advanced. The smallness of the sum arises from no difficulty in obtaining loans, but from the uncertainty of finding sweet water in the well tracts. If the staff of borers which is shortly to be provided can find a method of tapping a sweet supply of water, loans under this Act will probably increase in amount. In the same period Rs. 4,36,254 were advanced under the Agriculture Loans Act (VII of 1894), the annual

<sup>1</sup> *lā* is the name of the pole of the wheel in Jhajjar. The characters are not clear.

duism, the classification was probably not incorrect, but its result was to obscure completely the statistics relating to the real and every day religious belief of the mass of the people. The Hissár peasant is in no sense an orthodox Hindu. He feeds and venerates, though he does not respect the Brahman, he knows of the existence and acknowledges the power of the great gods of the Hindu pantheon—Siva, Vishnu, the incarnate Krishna, &c. and occasionally worships them, especially Siva or Shibi and Krishna or Thákurji. The temples of the former are very common in the Ját villages, and have been generally built as an act of *pun* by Búrias. The ceremony of temple worship is somewhat as follows. About once in two months or oftener, if he is getting on in years and has time on his hands, the zamíndár after bathing in the village tank proceeds to the village *shiwála* or *thákurdwáru* and makes an offering (*cha húwa*) to the deity, which is, of course, appropriated by the officiating priest or *pújáris*. The worshipper then receives some Ganges water (*Ganga jal*), a supply of which is kept in the temple, and some leaves of the *tulsi* plant which will be growing in the enclosure; the *tulsi* leaves are dipped in the water and then applied by the worshipper to his forehead, and if Siva is the deity who is being worshipped, some of the water is poured over the *linga* or symbol of the god which is invariably found in his temple. The worshipper also makes obeisance (*dhol mána*) before the idol of the deity. The act of worship is called *darsan* or viewing, and as it occupies a considerable time, is not to be entered upon unless one has ample leisure. Of the more strictly orthodox but inferior gods, perhaps Suraj Náráyan is the one who most commonly receives adoration from the Hindu peasant. He is worshipped mostly on Sunday; the more pious keep a fast (*baat*) in his honor on that day, which consists in eating only one meal with one sort of grain and abstaining from salt.

But although Siva and Suraj Náráyan are the two most important personages in the Hindu peasant's pantheon, they are too great for every day use. He lives as it were in an atmosphere charged with the spirits of departed saints, heroes, demons and others who are in a position to, and as a matter of fact do, exercise a beneficent or malevolent influence on the affairs of mankind, and it is from them that he selects those who are to be the recipients of his every day devotion. It is not perhaps so much the case that he worships them with fixed ceremonies as he does Siva and Suraj Náráyan, but they are always, unconsciously almost, present to him as the beings who have the most immediate connection with his destinies.

The more common objects of worship of this class are the Bhúmia or god of the homestead, and Sítla, the goddess of small-pox, who is worshipped mostly by women who mix sugar with

**CHAP. II. A** to which the vendor belongs. With the exception of some sales **Agriculture** which were due to the famine of 1877-78 when the revenue was **Including Irrigation** collected in full despite the urgent need of relief, very few transactions indeed can be attributed to the pressure of the Government demand. Indeed these transactions do not belong to the settlement of 1879 at all but having in many cases come on the records after 1879 are debited to its account. The cause of almost every sale was traced at village inspection and for the rest they were found to be due to undue expenditure or special and unavoidable calamities. An expensive marriage, the extravagance of a childless owner, the death of the bread winner and the survival of a family too young to work association with idle *sakirs*, the loss of cattle the sale of land by an outsider who has been allowed to inherit in the female line—these are among the principal causes of sales. That sales are heavier in Jhajjar is due no doubt to the fact that there are fewer savings there on which to fall back, and that less money can be raised on mortgage owing to the comparative inferiority of the soil.

It will be seen from paragraph 55 of his settlement report that these conclusions as regards sales reflect Mr Fanshaw's experience of 80 years ago. It can hardly be said however that the existing burden of mortgage is due in the same degree to special causes. The figures compiled for each taluk when the several assessment reports were written, and now retabulated on the new basis, are as follows—

Mortgages with possession.	To MORTGAGED AGRICULTURAL TERRACES.		To others (INCLUDING BUSINESS).	
	Total	Cultivated.	Total	Cultivated.
			Acres.	Acres.
Fauj	—	—	29,112	20,162
Gobur	—	—	19,621	17,919
Jhajjar	—	—	29,359	24,172
Dera	—	—	73,42	7,615
			88,893	61,725

Mortgage at the time of last settlement in 1879 seems to have amounted to 10,078 acres and has more than doubled since. The tables of periodical totals appended to the present assessment reports show how great has been the rise since 1890-6 the year that ushered in a long lean cycle in this part of the province. It cannot be denied that the people have, despite the liberal rule of

instead of being burnt like an ordinary Hindu. He did not marry but devoted himself to the life of an ascetic teacher. His sayings (*sabd*) (to the number of 120) were written down by his disciples, and have been handed down in a book (*potki*) which is written in the Nágarí character, and in a Hindu dialect similar to Bágí, seemingly a Márwarí dialect. The "twenty-nine" precepts given by him for the guidance of his followers are as follows :—

CHAP I.C  
Population.  
The Bishnoi  
religion.

Tís din sútak—páñch roz ratwanti nárl  
 Será karo shnán—sll—santokh—suchh pyári  
 Púní—bání—fdhní—itná líjyo chhán.  
 Dayá—dharm hírde dharo—garu batáí ján  
 Chori—nindja—jhúth—barjya bád na kariyo koe  
 Amal—tamákú—bhang—lsl dúr hí tyágó  
 Mad—más se dekhke dúr hí bhágó.  
 Amar rakháo thát—bail tani ná báho  
 Amáshya barat—rúnkha lílo ná gháo.  
 Hom jap samádh pújá—bísh baikunthí pío  
 Untí s dharm kí ákhrí garu batáí soe  
 Páhal deo par chávya jísko nám Bishnoi hoo

which is thus interpreted :—" For thirty days after child-birth and five days after a menstrual discharge a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Strain your drinking-water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind as the Teacher bade. Do not steal. Do not speak evil of others. Do not tell lies. Never quarrel. Avoid opium, tobacco, *bhang* and blue clothing. Flee from spirits and flesh. See that your goats are kept alive (not sold to Musalmáns who will kill them for food). Do not plough with bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain heaven. And the last of the twenty-nine duties prescribed by the Teacher—Baptize your children, if you would be called a true Bishnoi."

Some of these precepts are not strictly obeyed, for instance, although ordinarily they allow no blue in their clothing, yet a

**CHAP II A.** concerned, for they are *sacrosanct* and immune from capture\* A fairly well to-do Jat will in ordinary seasons, have from 8 to 10 head of cattle of kinds large and small in his yard and these will yield him four or five cart loads of manure yearly, but the famine cycle since 1896 has greatly reduced the numbers, and by consequence the income from the sale of ghee and stock which in 1878 Mr Fanshaw calculated at about one and a half and eight lakhs of rupees a year and which together in the present settlement have been estimated at seven and three-quarter lakhs. In the famine of 1877-78 the losses in one way and another by death, sales, transfers, were estimated by Mr Fanshaw who made some very careful calculations and cattle ceases to be not less than 150,000. Since then besides many years of scarcity there have been three famines, and although the returns of cattle sold at the fair are somewhat misleading owing to a custom—peculiar it is believed to the Delhi territory—which prevails in the rural villages of selling their oxen after one crop has grown up and buying afresh for the sowings of the next crop so as to avoid the intervening expense of upkeep, yet a comparison of the transactions of famine with normal years shows the drain on the resources of the district. Thus the sales of oxen and cows in the famine year 1899-1900 were roughly 16,500 above those of the previous year and in 1905-06 ten thousand in excess of the year before. A better index is the sale of buffalo-cows which in 1906-07 were more than twice as heavy as in the preceding year.

A calf is called *bahra* or *bahri* according to sex for the first two years of its life then for two years more *bahra* or *bahri*, after which the full-grown bullock or *baladi* is put to work and the herdsman has his first calf and becomes a *gai*. If taken care of a bullock will be fit for work for about ten years after which he becomes old and is called *dhandsi*. The oxen are emasculated at the age of about two and a half years by the *chamars* who follow the usual eastern practice of destroying the parts by blows from small sticks.

If well looked after, a cow will bear five or six calves, and live eighteen years. The average yield of milk is about five seers a day. The bulls of the country sides are not all good. A large number of inferior animals who have been released as an act of piety wander about the tillages and all bulls are left to mingle with the herds long after their prime of life has passed. The District Board owns some 1150 bulls which are placed in charge of leading zamindars for the good of the neighbourhood. Buffalo-bulls are not common; most of the male calves are sold to dealers who take them to Sirsa and elsewhere where there is a demand for them. A young male buffalo is called *kafra* for two years, and then for two years more *jhatri*; after four years of life he reaches the dignity of a full grown

themselves only and by a ceremony of their own in which it seems the circumambulation of the sacred fire, which is the binding ceremony among the Hindús generally, is omitted. They do not revere Brahmins, but have priests (Sadhi) of their own chosen from among the laity. They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle-pen. They observe the Holi in a different way from other Hindús. After sunset on that day they fast till the next forenoon, when after hearing read the account of how Pahlid was tortured by his infidel father Harnakash for believing in the god Vishnu until he was delivered by the god himself in his incarnation of the Lion-man, and mourning over Pahlid's sufferings, they light a sacrificial fire and partake of consecrated water, and after distributing unpurified sugar (*gur*) in commemoration of Pahlid's delivery from the fire into which he was thrown, they break their fast. Bishnois go on pilgrimage to the place where Jhámbájí is buried, south of Bikaner, where there is a tomb (*mat*) over his remains and a temple (*mandir*) with regular attendants (*pújáris*). A festival takes place here every six months in *Asauj* and *Phagán*, when the pilgrims go to the sandhill on which Jhámbájí lived and there light sacrificial fires (*hom*) of *jandi* wood in vessels of stone and offer a burnt-offering of barley, *til*, *ghi* and sugar, at the same time muttering set prayers. They also make presents to the attendants of the temple and distribute *moth* and other grain for the peacocks and pigeons which live there in numbers. Should any one have committed an offence, such as having killed an animal, or sold a cow or goat to a Musalmán, or allowed an animal to be killed when he could have prevented it, he is fined by the assembled Bishnois for the good of the temple and the animals kept there. Another place of pilgrimage is a tomb called Chihambola in the Jodhpur country, where a festival is held once a year in Chait. There the pilgrims bathe in the tank and help to deepen it, and sing and play musical instruments and scatter grain to peacocks and pigeons.

Another Hindú sect is that of the Sultanis or votaries of Sultán Sarwai Sultan of Nigahraya, in the Dera Ghízí Khán district. He is extensively worshipped by Játs as well as by Musalmáns and Sikhs. His followers will not eat the flesh of animals killed by *jhettá* or decapitation, but only that killed in the usual manner by *helli*.<sup>6</sup> The saint has a shrine at Nau-thala in the Hissá taluk. The offerings are taken by the guardians of the shrine who are called *pújáris* or *bháaris*. Urns, or the saint's tombstone to be found in the villages, and offering of sweetmeats, either 1 or 5 maunds, are made thereat.

Nanakpanthis are not regarded as a subdivision of the "Panthis" S. P., but are more properly a Hindu sect. They resemble Bish-

CHAP I. C.  
Population  
The Bishnoi  
religion.

**CHAP II.** A and will produce six or seven young up to the age of twenty five, and will live for thirty five or forty years. A full-grown camel and will live for thirty five or forty years. A full-grown camel costs Rs 70 to Rs 100 they are employed chiefly in the carrying trade to and from Bhiwani and Rewari and places in the Gangotri Doab (which is called by the Rohtak people Miyan Dab-darmiani doab), but in the sandier parts of the district are sometimes to be seen yoked to the plough

Camels are shorn once a year too, the male whose back and shoulders are not clipped giving about 8, and the female 12 chitaks of wool. Camel's hair sells for about 5 annas the rapoo. Pigs, which are only kept by sweepers, are shorn for the brush trade while the donkey's saddle bags are often made of human combings.

**Wool, sheep** 126 A very remarkable increase has taken place in the last few years in the number of sheep and goats kept in the district. Forty-seven thousand were recorded in 1875, while 121,433 were found to exist at an enumeration made in 1909. Some are kept by zamindars, especially Mubammadans who have had to reduce their stock of milk cattle owing to bad years, but the majority are kept by the chuhra caste and are either their own property or that of the laborers and farmed by them to the former on the batai system that is to say, the young are divided between the two parties the owner takes the fleece and the chuhra the mull. With such an increase in the flocks shearing is of some importance it is very carelessly done, usually without any preliminary dipping twice in the year in March and September in the case of sheep, and once a year in the case of goats. A shearer who will dispose of 16 to 20 animals a day, receives a wage of from 3 to 4 annas. The hair obtained from a goat is about 4 chitaks and wool from a sheep 8 to 12 chitaks. Black sheep's wool sells for about Rs. 18 and white wool Rs. 20 a maund while a goat's hair does not fetch more than Rs. 6 or Rs. 7. The ewes produce usually four lambs one at a time. Lambs are called bhed, kid, pat or pilaia.

**Hides.** 127 The skins and flesh of animals which die in all villages belong by custom to the village chamar the sweeper class generally receive one-tenth share of the flesh and takes the hides of horses, donkeys and camels. A good skin of a cow or ox is worth Rs. 8 or Rs. 9 unprepared and Rs. 14 to Rs. 15 when tanned and the skin of a buffalo Rs. 7 and Rs. 14 poor skins are worth much less. The share which a chamar has to supply to a family during his service worth about Rs. 4. Cattle poisoning for the sake of the skins is happily rare.

**The number of cattle in 128** Cattle censuses are very unreliable for ordinarily they are not synchronous, only being prepared for a fourth of the villages of the district in any one year nor are they made with great care.

1881, and it is not necessary to touch on it here. The CHAP I, C Jains appear to revere the gods of the Hindu pantheon, <sup>Population.</sup> but reject the divine origin of the Vedas. Their supreme deity is Nirankári, corresponding apparently to the Hindu Náráñjan, but their immediate objects of worship and reverence are the 24 *arháts* or saints who have obtained final mrván (*mukti*) with Nirankár. They do not appear to reverence or feed the Brahmins, but they have Sádhús or priests of their own, and their *pun* or meritorious conduct consists to a large extent in worshipping Nirankár and in feeding the Sádhús. They do not wear the *janco* or sacred thread, they have a certain amount of reverence for the cow, bathing is not considered any part of their worship nor do they appear to reverence the *ling*, the symbol of Siva. Their scriptures consist of the 32 Sutrás written by Mahávír, the last *arhát*. The leading principle of conduct inculcated by their religion is abstention, not alone from taking animal life but from causing harm of any kind to any living creature (110).

Of the 24 *arháts* worshipped by the Jains, the most famous are Ríkabdás, the first *arhát*, and Párasnáth and Mahávír, the last two.

Of the Jains there are two main sections, the Mandirpanthis and the Dhundiapanthis. The distinction between them consists in this that Mandirpanthis worship images of the 24 *arháts* in temples, while the Dhundiapanthis worship no idols and have no temples. The present Mandirpanthis are the successors and representatives of the original Jains, while the Dhundiapanthis are a schismatic offshoot <sup>Jain sects.</sup>

(a) In the temples of the Mandirpanthis are always <sup>Mandirpanthis</sup> found images of one or more of the 24 *arháts* and in any case that of Párasnáth the 23rd *arhat*.

The Mandirpanthis are themselves divided into two sections—the Svetambaras, whose images are clothed and adorned with jewels, and the Digambaras, who worship nude idols.

(b) The priests of the Svetambaras are called *jatis* <sup>Svetambaras</sup>. The Svetambaras believe that women can obtain salvation (*mukti*), while the other Jains deny that this can be unless the woman is first born again as a man. The principal castes who follow the doctrines of the Svetambaras Jains are the Oswal Baniyas. There is a tradition explaining how the castes came to adopt this form of faith. The Oswal Baniyas were originally Rajputs of O-magri in Rájputáná; while they were yet Rajputs, a boy was bitten by a snake, a

CHAP II, A. but the grass produced is not of a good quality and canal water cannot be got on to them. The birks are being gradually broken up for grants or leases to deserving officers and the remaining area is not great. Something might be done as a protection against famine if the Deputy Commissioners were empowered to require labour from each village to cut and store the dub grass that grows so abundantly in years of ordinary rainfall.

**Cattle fairs.** 180 Two great fairs for the sale of cattle take place at Jahazgarh in September and March, the average annual number of bullocks, cows and buffaloes sold in the seven years, 1900-01 to 1906-07 being close on 88,000 while perhaps twice that number are exhibited. Prizes are given and fees are levied by a percentage on the price of the animals sold of one pice in the rupee. The average annual income from fees is between nineteen and twenty thousand rupees, of which the District Board contributes Rs 8,000 to provincial revenues and keeps the rest. The fair is a source of some income to the surrounding villages who sell fodder there. The fair is immediately succeeded by a donkey fair at Bera. Cattle fairs are also held at Dujana.

**Cattle disease.** 181 The more serious forms of cattle diseases are fortunately not very common in the district. Rinderpest (known as mala or pel-chalna) is rare haemorrhagic septicemia (galgholu) only occasionally met with. Foot and mouth disease, however, (rara chapka or munk kor) frequently occurs in epidemic form and though not causing much mortality may seriously impede agricultural operations. The people sometimes employ an astringent gargle made of acacia bark and for rinderpest douches of jhi and pepper are used and cauterisation of the swollen part is practised in septicemia, while ghi and milk are administered internally but most faith is placed in a rope strung across two poles or from some convenient projections across one entrance of the village. On the rope are suspended charms written on paper generally by Muhammadan fakirs or particularly by a certain *lu* of Dujana at a cost of Re 1 or Re 1.4 and enclosed in some covering of tin or cloth etc. All the cattle are then collected and driven out of the village under the rope and water is sprinkled on the houses each side with a switch of *dil* grass. A line of milk and water will then be sprinkled right round the village site and a pot containing rice or sugar etc buried in the land of some adjoining village, taking care that the neighbours don't get wind of it. Till the ceremonies are complete no flour must be ground in the village or any crops cut or brought from the fields.

A line of cow dung drawn right round the houses of the village is another *pank* to prevent the of cattle disease and assists

The Dhundias wear a cloth over their mouths, in order to prevent the entrance and consequent destruction of animalculæ; probably for a similar reason the Dhundias will not drink water in its natural state (*Lacha pánī*), but only that which has been warmed or otherwise treated (*palka pánī*)

The Báistola section of the Dhundias reverences the 32 Sutíás of Mehávír, which form the Jain scriptures, but the Terahpanthíś have a separate scripture consisting of 52 slokas. The Terahpanthíś will not protect one animal from the attack of another, but the regard of Báistola section for animal life will rise even to the length of doing this. On the whole the Terahpanthíś, as compared with the Báistola, are a more advanced and more heterodox sect.

A complete account of the Arya Samáj is to be found in the Punjab Census Report of 1891. A branch of the Samáj was established at Hissári in 1889, and a Mandir was built there in 1893. In 1899 an orphanage was established at Bhiwáni which has been the means of saving the lives of some 600 children. The movement appears to be flourishing.

Arya Samáj

Islam, looked at as a religious organization and as embodying a system of religious beliefs, presents itself to its followers in a much more definite and tangible shape than is the case with Hinduism, and in so far as it does this, it would be expected to have a greater effect on the moral and social life of its adherents.

Muslims and their sects

As a fact, the Musalmán is a far more staunch defender of his faith and far less tolerant of adverse criticism than the Hindu. As often as not the Hindu zamindári when asked to explain points in his own professed religious belief will laugh with sneaking concealed incredulity in that belief, remarking that his religion is a *Lacha* one, made only for the profit and advantage of the Brahman, but will generally end by saying that after all "Náráyan is the only one." To the Musalmán Islam is thus a far more living reality than is Hinduism to the Hindu, but its effects on morality are much the same. Without much reference to a religious standard, the Musalmán regulates his conduct by the standard of social morality existing around him. In many cases the social customs of the peasant have not been affected much by Muhammadanism. Those tribes who were originally Hindu and were converted, whether forcibly or not, to Islam still retain their primitive social customs as to marriage, &c. But conversion to Muhammadanism has certainly had an effect on the character and temperament of the peasant which cannot be regarded as other than hurtful; in place of work carried on with contented thirst and industry, as in the era of the Hindu Jats, we find among the Musalmán agriculturists a

**CHAP II. A.D. 10 to divert water to Delhi from the old channel constructed for the irrigation of the hunting ground of Hissar Firoza** Seeking to avail himself of the former line as far as possible the great engineer took his canal out of that dug more than 250 years before him at Joshi and followed the natural depression of the Nai Naddi to Gohana, from which point he turned off in a south-east direction to Jatala below Kharkhanda, a line that may still be clearly traced through the villages of Rabrab, Katwal, Bhainswal Kalan, Farmanah, Bidhan, and Khandah

**Agriculture Including Irrigation.**

The alignment was faulty and the works below Gobna by which the water was diverted from the depression and sent east on one occasion gave way involving the disaster noted in Chapter I. In consequence of this a new line to the east was dug for the Delhi Canal, and Rohtak was served by a branch canal. After fortifying the country for 120 years the Rohtak canal, which under the Moghals extended only as far as Gobna, ceased to flow about 1760 A.D., amid the chaos of the dissolving empire. In 1795 the canal which according to George Thomas' memoirs had brought in an annual revenue of 14 lakhs, was described as "out of repair, dried up and in many places almost destroyed." It was spoken of regretfully then as the *nahr-i-bihish*, the canal of paradise. Water was first restored in 1821, and four years later the canal was properly repaired and extended to 1881 to the town of Rohtak. It has run without interruption since then and during all the mad furies of the summer months of 1857 no one attempted to destroy the canal. Shortly after it was re-opened the famine of 1883-34 gave an immense impulse to irrigation and a second drought in 1887-88 led the people to turn their attention to the permanent use of the water of the canal.

But the *nahr-i-bihish*, as it was called in fond recollection, soon earned a different reputation after it was re-opened. The alignment was still faulty, and made in the valleys the drainage of the country was blocked. From 1840 to 1870 one commission after another reported on the resultant evils of this alignment on the malaria augendared, on the universal prevalence of enlarged spleens, on the sterility of the women and the impotence of the men, on the excessive mortality especially among infants, and on the rapid deterioration of the soil by water logging and the spread of salts. A very good account will be found in paragraphs 159 to 170 of the Karnal Settlement Report of 1888. Though the evil was never so great in Rohtak as it was in Karnal and Delhi which were nearer to the main line and received far more irrigation, the following figures from the reports of 1847 and 1867 show how rapidly the water level rose, and

Guga Pír, and his *jhanda* or pole, surrounded by a tuft of peacock's feathers, is often to be seen in the Chamárs' quarter and is also carried in procession by Chamárs in August and September. Chamárs also worship Devi and Máta and reverence Guru Nának probably without any very definite idea as to who he was.

The Chamárs have a special class of Brahmans who are called Chamarwa Brahmans or Sádhs. No other Brahmans will hold any intercourse with them nor indeed are they generally regarded as Brahmans at all. The Chamárs sometimes burn and sometimes bury their dead.

The special object of worship of the Chuhrás (sweepers) or lowest caste of Hindu, is Lálbeg or Lálguru, whom they regard as an incarnation of the deity. His shrine is to be seen in almost every village in the Chuhrás' quarter, and consists of a mud platform (*cháuntra* or *chabutra*) with a *ghara* sunk therein and a pole planted in it as a symbol. Some of the Chuhrás also reverence Balmík, who they say was a *chela* or disciple of Lálguru or Lálbeg.

As noticed above the worship of village deities and saints makes up the largest portion of the religious life of the peasant of the district. An account of some of the principal ones is given below —

Perhaps the one most widely venerated is Guga Pír, the saint of the Bagar, whose votaries include both Hindus and Musalmáns of all castes and tribes among the agricultural population of Hissár and the adjoining districts. Musalmáns do not, perhaps, worship him, but at any rate they regard him as a fit object for reverence. The Bishnois are probably the only agriculturist caste who do not worship him.

An account of the saint is given at page 256 of volume I of Sir H. Elliot's Supplementary Glossary. The local tradition about him is as follows —

Guga was a Chuháñ Rájput of Garh Dadera in Bikámír. His father's name was Jeop, his grandfather's Amarji and his mother's Bichal. She was a daughter of Kamarpal, Seroha Rájput of Sírsi. He was miraculously conceived by the intervention of Gorakhnath who gave his mother some gugal to eat. Guga's famous hor <sup>2</sup> was born in the same way. When Guga grew up he had a dispute about lands with his cousins Ajjan and Surjan, sons of Kachal, sister of Bichal, who had also been miraculously born. The two men wished for a share of Guga's property but Guga

CHAP II. A used In 1878, to take three instances, Sarsadh, Mahmudpur, and Bhatana were practically always irrigated throughout the estate. Agriculture including Irrigation the former had *reh* badly developed and the second to this day no plains of the lowness of the birth rate, yet each village bewails bitterly the reduction of its supply. No doubt individual villages have suffered, and there are cases where the irrigating arrangements are far from satisfactory yet, but the general benefit that has resulted to the district is unquestionable. There is now no drainage line that is blocked, *reh* has decreased, health improved, and a larger area is protected against famine.

It is often argued that in these recent extensions the canal department has overshot the mark, and that the administration has attempted an impossible task, but it must be remembered that the capacity of a canal is based on normal conditions which have been much disturbed by the long series of droughts following 1895, and that in this district, on the borderland of the rainless zone, where the demand for water dwindles away in a year of good rainfall, and triples and quadruples in a year of drought, the department is confronted with a peculiarly difficult task. It is the fact that the tails of the canals, especially in the Rohtak tahsil are not yet well served and it is in order to try and send down more water that outlets higher up which are shown in the registers to have irrigated more than the area allotted to them are constantly reduced—a course which not unnaturally is a cause of much grumbling, and which is not always carried out with sufficient care, the supply being reduced after sowings which means the ruin of the crop. No further extensions should be made until the irrigation on the existing lines is fully assured judging from the experience of late years this will not be until the Dardali scheme is put in execution and the Western Jumna Canal draws off some of the water of the Eastern Jumna Canal.

The existing canal system. 185 Turning now to a description of the existing system the Bhuvani and the Bhatana branches take out of the main Hansi line in Jind territory, just above the northern border of Gohana tahsil. Of these the Bhatana branch flows south striking in Gaugana, the left branch irrigating all the villages in its way down to Kathurab, where it takes off, any surplus that comes going to Singhi in the Rohtak tahsil. The right or Barolah branch ends in the village that gives it its name, the branch is very apt to silt. The Bhuvani *rajkila* which has a discharge at its head of 400 cusecs flows in a generally south west direction. It divides in the extreme south of Garhwal into two branches the eastern being the Kanbhan branch and running to that village while the west branch flows on under its old name right across the south west of Gohana tahsil through Madnash and Bishalgaon.

Rúñichá in Biskáner. In the course of the year one blind person and one leper are said to be cured at the shrine, many are said to go there in the hope of being the favoured ones. Baniyás, Játs and Chamárs often wear images of Rímdéi suspended round the neck. There is a shrine of his at Rawatsar in Biskáner, where there is a fair on the 10th Mágh Sudi and also in Bhádon. He is a special deity of the Chamárs and they take the offerings made at his shrine. Small mud shrines erected in his honour and adorned with a flag are often to be seen in the villages in the Chamárs' quarters.

Bhairon or Khetrpál is a village deity, whose chief shrine is at Ahror near Rewári in the Gurgáon District. He is the chief object of worship with the Hindu Gujars of the district. Their tradition is that he was born of a virgin. Many of the Gujars of the district attend a great festival held in his honour at Ahror in the month of February.

The worship of the Bhumia, or presiding deity of the village site, is of course common, and his small masonry shrine with its domed roof is often seen within the village site.

In addition to the above, there are many purely local heroes or saints, whose worship is confined to one tribe or a few adjacent villages, such as Kalapir, who is said to have been a Sidhu Ját, and is now worshipped by the tribe. He has a shrine at Rhot Kalán, a Sidhu Ját village in the Hánse Tahsíl.

Another good instance of a tribal deity is that of Dahdada worshipped by the Lolian Játs. Lohan, the progenitor of the *qöt*, had four sons—Mela, Tula, Ula and Chula. Mela and Tula founded Narnaund, the chief settlement of Lolian in the district, and Ula founded Bhaini, and adjacent village. Chula lived at Narnaund as an ascetic and became a Bhagat or worker of miracles, and was thus converted into a village goddling. He is worshipped under the form of an oblong stone kept in a shrine at Narnaund. His Brahmins are Gauris of the Indauria *qöt*. They are fed on the 11th Sudi of each month. He is also venerated by the distribution of ten *ters* of sweetmeats and the digging and carrying of 101 baskets of earth from his tank.

The subject of superstitions is intimately connected and in ~~superstition~~ fact merges, as shown above, in the entire religious system of the Hindu. Religion and superstition are to a great extent the same thing in his case.

A few superstitions connected with agriculture may be noted here :

Mangal (Tuesday) is a bad day for the commencement of ploughing (*chhátr*); Wednesday, on the other hand, is an ex-

CHAP. I. C.

Population.  
Village deities  
and saints.

CHAP II, A required but it is not yet always possible to run all the minora Agriculture, concurrently. Of the branches that take out of the Delhi main, including Irrigation the Bhalant *rajkha* generally receives first share of any surplus. The third main line, the Sutlej branch, does not touch the Rohtak district.

The large canals are called, as usual, *nahr*, and the main distributaries *rajkha*, there being local names as *khalsi* for a broad minor and *sikhi* for a narrow one. As soon as the water leaves the outlet or *mori* and enters the zamindar's channel (*khanda* or *dhanda*) the people are responsible for its distribution although the Canal Department, when desired to do so, draws up a *water bandi* or roster for them. The smaller runnels are called *phadis*. Both they and the *khandas* silt badly and are not kept sufficiently clean. A few regulators have recently been tried which are intended to draw a constant supply through the *mori* whatever the height of the canal water is, but this matter is still in the experimental stage.

*Extent of canal Irrigation. Occupied rates and owners rates.* 136 Some idea of the general increase of canal irrigation and of the fluctuations of demand in years of good and bad rainfall may be gathered from the following figures which with the exception of the first contributed by the Canal Department have been abstracted from the revenue entries. The quotations are in acres —

Year	Released.	Matured.	Fallen.	Total irrigated.
1882	387	—	—	61,878
Average 1883-84 to 1893-94	7	67,026	3,846	69,616
Average 1893-94 to 1895-96	3036	67,201	1,663	62,094
Average 1895-96 to 1899-1900	1441	120,814	20,815	141,731
Average 1900-01 to 1904-05	352	1,20,201	16,543	1,34,656
1905	2241	101,024	9,940	100,294
1906	837	106,037	7,276	115,622
1907	723	1,39,801	49,613	1,08,764
1908	2177	1,04,244	1,078	1,03,867

Up to the revised settlement of 1878 occupiers rates only were charged and the revenue of irrigated tracts was fixed as a wet land revenue but in the revised settlement it was determined to assess all the land at dry rates and take the wet land revenue in the form of an owner's rate fixed at 50 per cent. of the occupier's

HISSAR DISTRICT ] Ecclesiastical Administration  
and Christian Mission.

[PART A.

dergoing gradual development ever since. At the present CHAP 1 C time our work includes the following branches:—

“(1) Educational Work. We have two girls' day-schools in the city, and zanána pupils are taught to read in their own homes. The schools are under Government inspection and receive a small grant-in-aid from the Municipality. The zanána workers have usually invitations to teach in quite as many houses as they have time to go to, sometimes more.

“(2) Evangelistic Work. This includes Sunday services, visits to villages and towns in the neighbourhood, teaching and preaching in Hospital and Dispensary, etc., etc.

“(3) Medical Work. Our first Hospital was a native house in the city, still used as a dispensary. This was opened in 1891. Our present Hospital was opened in March 1899 by Major Dunlop Smith, and the number of in-patients promises to be considerably larger this year than in any previous one. That the medical work is appreciated by the people is shewn by the distances from which patients come, or are brought, for treatment. They have come from Hánsi, Hissár, and even Sírsá, from Rohtak, Dádri, Rewári, Kosh, Tushám, Meham, Beri, Cháng and many other villages far and near. For the last two years plague work has been a special feature of the medical work of our mission, it is mostly carried on by house to house visitation. The Hospital and Dispensary receive a small grant from the Municipality—only, Rs 16 per month.

(4). Care of the Orphan Children. We have now nine of these under our charge. We keep them until old enough to be sent to Boarding Schools for training. “The objects of our Mission might be summed up as follows.—The spiritual, mental, moral, and physical good of as many of our Indian fellow-subjects, as we can influence and reach, especially the women and children.

“As regards Finances, only a very small proportion of the expenses of the Mission is met by local contributions. I have already mentioned the Municipal grants to School and Hospital. A small and very variable amount is also received towards the expenses of the medical work in fees from patients visited in their homes, who can afford to pay. But most of the expenses are met from Mission funds raised in England.

“The attitude of the people is for the most part friendly, though their ignorance and superstitious prejudices often prevent our doing all that we would for them in times of illness and trouble. Miss Theobald's famine relief work among them in 1897 and 1900, and the plague work last year certainly helped to make them look upon us as their friends. But the actual number of converts has hitherto been small.”

Population  
Ecclesiastical  
Administration  
and Christian  
Missions

**CHAP II.** A consent the Government should be entered in exclusive possession, as in the former records and admitting only a reversionary right of Agriculture including Irrigation. Disputes as to possession were to be summarily decided on their merits in the usual way. These results were incorporated in lists which are filed in the Deputy Commissioner's office which have formed the doomsday book of all subsequent procedure and to which reference should be made whenever the rights in such pieces of land come under dispute.

**Well irrigation.** 188 Mr. Fonshawe gave the total number of irrigation and brine wells in the district in 1879 as 2,038 in use and 689 out of use. Of the former 1,798 were masonry lined. Of the total number of wells 1,310 were stated to be sweet, 546 to be malmal (slightly brackish), 89 matcila (causing the wheat to tiller too profusely), 604 as bitter and 228 as very salt.

In the recent settlement the total number of existing irrigation wells was found to be 2,744 masonry and 878 unlined, or 8,617 in all. Of these 2,355 and 827 respectively, in all 3,182 were recorded as being in use. Almost all the wells are in the Jhajjar tahsil. The 2,448 masonry and 878 unlined wells then in Sampla and Jhajjar (now almost all in Jhajjar) were classified as follows —

	Masonry	Unlined
Sweet	1,212	441
Malmal	372	132
Brackish	744	139
Total	4,328	673

The manufacture of salt from brine wells has now almost disappeared and is confined to a few wells in Zabidpur which are not included in the above count. There has, therefore been a satisfactory increase in the number of irrigation wells despite the disappearance of many old wells owing to the breaking of the cylinder, sinking of the water level or other cause. The bulk of the wells belong to, and are worked by the Jats and Ahirs though in the north of the district a few wells round the village site are devoted by Mahis to the growth of vegetables. The universal method of well irrigation is by wheel and leather bucket though one or two cast iron jugs have attempted experimental demonstrations of the Persian wheel which have mostly been frustrated by the local carpenter. The depth to the water is great. It is least in the south east of the Jhajjar tahsil where in the old days of constant flood it is said that a man might drink from the lip of the well. Here the depth to the water is now about 21 feet. In the north-east of the tahsil it falls to 31 feet, in the centre to 30, and in the west to

The trees round the *ábad* are less numerous, the tanks not so large, nor in consequence of the greater proximity of light sandy soil so deep. At the same time we miss the large and handsome *chaupáls* and the masonry houses become less common. CHAP I. C.  
Population.  
Villages

The houses in the Musalmán villages are generally far inferior to those in Ját villages, and the surroundings, such as trees and tanks, distinctly so. They generally have, especially in the centre and southern half of the district, a more or less pretentious masonry mosque with its three domes and minarets.

The Musalmán Pachháda villages in the north of tahsil Fatalhábád and along the course of the Ghaggar present a still greater contrast to those of the Játs. The houses are far poorer, often nothing more than thatched mud hovels and the villages are far smaller in size, less neat and less compactly arranged.

Few trees are planted round the village site, and what there are, are of natural growth. The thorn enclosures and *opla* stacks of the Ját village are absent, and the mosque itself is only a mud house, a little more respectable than the rest, with an open platform of mud in front and distinguished from other buildings by its three mud pinnacles. Such villages do not generally boast of any *chaupál* or rest-house.

The Sikh villages of Sírsá resemble more or less the Ját villages of the southern part of the district, but are probably inferior to them so far as appearance of prosperity is concerned. As a rule, owing to the dry nature of the climate, the villages are clean. Many of those, however, near the canal, are filthy in the extreme, and the zamíndár's attempts at sanitation are of the feeblest.

The question of water-supply is one of pressing importance in most parts of the district. Except in the immediate neighbourhood of the canal and the Ghaggar, the water-level in the wells is at a depth varying from over 100 to 60 or 70 feet, and well water is only drunk when the tanks or *johars* are dried up. The proper repair and excavation of the village tanks is a matter to which much attention is given. Many, if not most, villages have been built on low-lying sites (*dabas*), in which the rain water from the surrounding higher lands naturally collects. As the village increases in size and more mud bricks are required, the tank deepens, and some of the miscellaneous common income of the village, generally the proceeds of the sale of the right to work *shora* (saltpetre), and of dried fallen trees is devoted to repairing and enlarging the tank, or a rate is levied by the villagers among themselves for this purpose. So long as the tank water holds out, men and cattle drink from it and both bathe in it promiscuously, but some of the better villages receive

## CHAP II C.

Mines and  
Mineral  
Resources

Kankar

SALT

## Section C—Mines and Mineral Resources

140 *Kankar* is found abundantly in most parts of the district at a distance of only 2 or 3 feet below the surface. Both the *lichied* *kankar* or nodules is found and the solid block *bhata* *kankar*. Licenses to extract it are given to private individuals on payment of annas 8 per 100 cubic feet of *kankar* dug, and to Government contractors and local bodies at annas 4 per 100 hundred cubic feet.

141 Salt is still manufactured in the Jhajjar *tahsil* at Zabidpur or Asadpur (so called, to distinguish it from another Zabidpur after the title Asad ud-doulat of the Nawab Faiz Muhammad Khan who did much to encourage the industry). The works form a part of the cluster of manufactories known as the Sultanpur Mahal, which are spread over an area of about 20 square miles. There are now only four manufactories in the Gurgaon border, and Zabidpur the last of the Delhi works, at Mubarikpur adjoining the Jhajjar *tahsil* having shared the fate of the Sultanah works in Jhajjar and been lately closed down. Sultanpur salt is of fair quality and an analysis of the Zabidpur product made in 1905 showed it to contain 93.6% of sodium chloride as compared with 96 or 97 per cent. in Liverpool salt, but it cannot compete with the better Sambhar salt and the industry is rapidly decaying. Once there are said to have been 104 brine wells at work in 1879 there were 20 by 1906 the number had sunk to seven and in the following year fewer still were worked. The average annual output of salt which was 121,000 maunds in the seven years ending 1890 sank to 92,000 in the following three and to 8,400 maunds only in 1906/07 while the price apart from duty has sunk from Re 0.98 in 1878 to 8 annas the maund in 1907.

The salt is made exclusively from natural brine, the supply of which seems inexhaustible as some of the wells have existed apparently for 200 years and no deterioration is observable. The brine is evaporated by solar heat in shallow chunam lime pans, which vary from 200 x 60 feet, to only 50 x 80, and in depth from 8 to 10 inches. To each well is attached one or more sets of pans, each set consisting on an average of about nine pans so arranged that there is a slight fall from each pan into the one next beyond it. When, after the annual repairs, which take place about February immediately after the *Holi* the pans are all in order, the highest is filled with brine from the well, and the brine is allowed to stand there for one, two or more days according to the season and the weather, the period being shorter in the hot and longer in the cold weather. After thus standing the brine is run into the second pan the first being refilled and then from the second to the third pan and so on until the brine reaches the last pan but one, and there it is allowed to remain, receiving perhaps

The household cattle are generally penned at night either in the *āngan* or in the *paol*. Fodder is often stacked in the flat mud roofs. In some Ját villages the prosperous landowner has converted his mud residence into a substantial brick *haveli*, while in most such villages, there will be at least one or two zamindár's houses with *pakka* gateways and fronts (*munh*).

CHAP I, C  
Population  
Houses

The houses in Rájpút villages, both Hindu and Mussalmán, are built on much the same general plan as in the case of Játs, but, as a rule, they are less neat, and in many cases, a far greater number of families live together in one enclosure than in the case of Játs.

In some cases the household will consist of a large enclosure subdivided into minor ones which contain one, or more *chulás*, the outward and visible sign of a separate and distinct confocal group. Such groups are generally related more or less closely, but in some cases the family tenants and kamás are also allowed to live in the household enclosure.

The type of house common in the Bágai shows a standard of comfort distinctly inferior to that prevailing on the eastern portion of the district. As a general rule, the soil is not adapted for the construction of mud roofs, as it is too light to withstand the rain, the roofs are in consequence made of the thatch of *bájra* (*kai*), the walls being mud. Such a house is called *chappur* or *kídi*, and several of them will be found arranged round the *āngan* or enclosure, which, if the inmates are fairly prosperous, will be provided with a mud *polai* or entrance thatched with straw. Another still poorer class of Bagri dwelling is the *jhompri*, which consists of a circular hut, the sides of which are made by interweaving the branches of various bushes and putting on a thatch of *bájra* straw. In the better and more prosperous Bagri villages the type of house is similar to that in Ját villages, but is inferior in construction and point of comfort.

The lowest type of house to be found in the district is that which is prevalent in the Pachháda villages on the Ghaggári tract. The villages in that part are very small and the houses far more scattered than in the larger villages to the south. The typical Pachháda's house consists of a one-roomed mud hut called *kídi* or *lohra*, standing in the middle of a thorn enclosure called *āngan* or *rah*. There is generally a smaller inner enclosure for the cattle called *bájra*; the *āngan* also contains a thatch supported by poles called *chan*, which is used for living in by day and for sleeping in in the hot weather. The class of dwelling-house found in the Pachháda villages to the south of the Ghaggári tract approximates more closely to the type prevalent elsewhere in the district as described above.

## CHAP II, D.

Arts and  
manu-  
facturesLeather  
workers.

## Section D — Arts and manufactures

144. Rohtak is pre-eminently a rural district and though nearly every village has its *khati* or *barhi* (carpenter) and *lohar* (blacksmith), its potter its *chamars* (cobblers) and *jutahas* (weavers) and the common processes of cleaning, spinning and weaving cotton, of making shoes and *thoogs* the beds, carts and agricultural implements, the clothes and earthen vessels used by the people, may be everywhere observed there is little in the industries of the district that deserves special note. The figures for castes and occupations will be found in tables 15 and 17 respectively.

The *chamar* of this tract of country is far more than a worker in leather. After Jats and Brahmans he forms the most numerous caste in the district, he is the indispensable agricultural labourer, and the village coolie or *legari* ('fag') and is as often a weaver as a worker in leather. When he tans at all he generally only rough tans the hides with a preparation of lime and soda and then sends them to Delhi to be properly cured. The real tanning of the district is mostly in the hands of the *khatiks* who numbered only 1,019 in the census of 1901. They preserve the skins of goats and sheep alone and dispose of them locally to the *chamars*. The skin after being soaked for a day or two in water is stretched on a frame on the ground and then treated with a paste of *joear* flour, crude salt and the juice of the *ak* (calotropis procera) plant. The skin is then put twice after intervals of four or five days into water and the hair scraped off, and lastly put for a few days into an earthen vessel containing a solution of lac and then rubbed over with salt and pulverized *likar* bark (acacia natalica). The skin is ready for sale in fifteen days in the cold weather but cannot be cured under a month in the hot season. The maximum price fetched is about Rs. 2.

Kalsanar was at one time famous for its saddlery which was made of bullock hide and highly decorated by the insertion of strips of different colours. Many of the native cavalry used to procure their equipment here but the manufacturers of Cawnpore and the adoption of a severer style of saddlery have driven the Kalsanar products out of the market and the industry is practically decayed.

Nancy

145. The pottery of Jhsjjar which in the exhibition of 1864 was described as the best angloized collection of the province and figured again in the exhibition of 1909 is superior to the usual productions of the village *kurnar* (potter) being finer and better finished and showing some originality in colouring and design. The clay which is dug from one of the tanks near the city is dark grey and very tenacious and the chief colouring matters used are *lari* a red clay largely obtained from Gurmani in the *simo tahsil* and applied before baking, and a mixture of *kite* gum and mica the latter of which is fetched from the hill near Sabroohi in Delhi. They mak-

For the *dhoti* the Musalmán generally substitutes the *tahmat* or *lungi*, a loin cloth worn like a kilt and not tied between the legs as in the case of the Hindu *dhoti*. His *chádar* is often of a blue colour and is then called *lungi* CHAP I. C. Population. Furniture.

The characteristic garment of the true Sikhs is the *lachh*, a short drawers, but many of them have adopted the Hindu *dhoti* or the Musalman *tahmat*. As a wrap they generally wear the *lhes* which is made of cotton.

The Hindu women of the villages wear a *ghagra* or skirt of cotton, in some parts this is called *lakninga*. Married females wear a bodice called *angya* or *choli*, while those who are unmarried wear the *kurti*, and the wrap of cotton worn over the head is called *ohrna* or *dopatta*.

In the cold weather the Bishnoi women substitute a woollen petticoat called *dhabla* for the *ghagra* and a woollen wrap called *lankar*. The latter is often handsomely worked.

The Sikh women wear the drawers (*pájáma* or *sulhan*) and over this a short skirt or *ghagha*. In place of the *angya*, they wear the *kurti*. For the *dopatta* they often substitute an ornamented wrap called *phulkári*.

The majority of the Musalmán women wear the *sulhan* or *pájámás* in place of the *ghaqqa*, and the *lurti* in place of the *anggya*. The Pachháda women, however, wear the *ghungra*.

Jewels (*qena*) are common among the women-folks of ~~the~~ the wealthier agricultural tribes, such as Jâts and especially Bishnois. If men wear jewels they comprise no more than a bracelet and a pendant round the neck. The following list gives the names, description and value of the ornaments worn by women in the district —

*List of ornaments worn by women of Hessi District*

NAME & CITY STATE	PER CENT.	PER CENT.
W. M. COOPER	100	100
W. M. COOPER	100	100
W. M. COOPER	100	100
W. M. COOPER	100	100

CHAP II D <sup>Arts and Manu-  
factures</sup> <sup>tarbaas interwoven with gold and silver thread and for muslin of</sup> particularly fine texture called *tan-eb* or "body adorner," which Mr Lockwood Kipling considered to be the best produced in the province. This industry (itself dependent on machia-e-span thread) has suffered by the death of its chief craftsman, Munnawar ad-dm, but still more from competition with machia-woven cloth which must ultimately kill it entirely. There are now only two families employed in it.

Dyeing and stamping. 147 Dyeing was once a specialty of Jhajjar and in by gone exhibitions collections of country dyes sent from the district have shown a remarkable range of colour, but now aniline dyes which are at once cheaper and less tedious to apply, have swept all away excepting indigo which is regarded more as a coarctation diagnosis for dirt than as a colour. It is time and atmosphere rather than the inherent taste and skill of the Indians that have produced those delicate blends of colour which are associated in England with oriental taste. Some of the restorations lately undertaken in Agra and of the modern work done in Rajahs' palaces show that Indian taste delights in every vivid and bright colour and that the crude contrasts so produced are not merely due to the demoralizing effect of European example. The aniline dyes afford an opportunity never before presented of gratifying this taste though some of the most beautiful colours are now reckoned unlucky by Hindus whose scale of auspiciousness begins with bright orange and goes through every variety of salmon and rose colour through scarlets and crimson to magenta. The greens in popular favour are a violent apple green and emerald green and the only blue that is really liked is the raw and crude Chinese blue of European colour makers. As aniline dyes can be equally well applied everywhere there is now little export of dyed cloth from Jhajjar.

Cloth stamping as opposed to dyeing, is done by the chhimbis caste in many villages. The cloth to be decorated is first washed in water and then steeped in a solution containing pounded mace and henna and after dyeing again immersed in a solution containing gum and alum when women's clothes are to be printed, and *gur* gum and iron-dust in the case of floor cloth-quilts, etc. The dyed cloth is slightly damped again before the printing is done. This is effected with carved shisham wood dies made by the village carpenter and called *sanku* or *chhapri*. Gum is an important ingredient in all the colours employed. The work is not of much artistic value and it is chiefly done for local use.

148 Many of the village houses have well-carved door frames, <sup>Walls</sup> <sup>though the work seldom shows originality.</sup> The majority houses are often fine and some really delicate work is to be seen on some of the newer houses in Ahulana and particularly on the Jain

HISSAR DISTRICT ]

Jewels.

[PART A.

## List of ornaments worn by women of Hissar District—contd.

CHAP. I.C  
Population.  
Jewels.

Names of ornaments.	DEFINITION.	ESTIMATED COST IF MADE OF		Population. Jewels.
		Gold.	Silver.	
NOSE ORNAMENTS.				
Nath ...	A large nose ring, one side of the ring being ornamented with a belt of jewels and gold spangles or a few pearls, a pendant ( <i>lallan</i> ) is hung to it. The ring is about three inches in diameter, made either solid, hollow, or like a sword.	60	...	
Laung ...	A small nose stud, let into the flesh of the nostril on one side, with a pearl or turquoise on it.	2	...	
Buluk ...	A pendant, in the shape of a spoon, worn in the nose (or a leaf-shaped pendant nose ornament worn by both girls and married women, but never by widows)	15	...	
Kolli Laung ...	Just the same as <i>laung</i> but its handle ( <i>nall</i> ) is a hollow tube through which nose ring ( <i>nall</i> ) is passed	2	...	
Mrubhili	A ring with fringes carved into the likeness of a fish ...	15	...	
NECKLACES AND NECK ORNAMENTS				
Testi ...	A plaited ornament comprising three beads ...	150	...	
Tal bili tail	A spherical plate cut into curves, worn plaited into a ring	200	...	
Gal pata	A collar or necklace of a great number of chains ...	300	...	
Uda ...	A plain necklace of gold beads perforated, often alternated with corals.	100	7	
Pach bari	A set of five chains with 300 beads ...	150	...	
Satliari	A set of seven chains with beads ...	200	...	
Tili ...	A set of three chains with 20 beads ...	100	...	
Zanjrei	A linked chain ...	200	7	
Kanthla ...	Made of a set of chains with a single jewelled pendant ( <i>gajr</i> ), hanging from it	200	...	
H'r ...	A set work of chains with flat shaped spangles on it, the chains running into a plate on each side of the neck, linked with a chain over the neck	500	23	
Champi-bali ...	A bracelet consisting of a string of twisted silk, on the edge of which a number (40) of long narrow tapering and pointed beads like the dots of a dice are fixed	60	7	
Ranji ...	Armlets, but bands are round, bent through 180°, fits close to the neck	100	...	
Jangli	A string of beads ...	...	7	
Parbali	A string of twisted silk, from which round beads of coral, lacca and magnetite are strung	...	23	
Hari ...	String of glass beads, some of them in the shape of a leaf and the others like a small peacock	...	23	
Challi ...	Two rows of beads, one above the other	...	23	

Arts and Manu-  
factures. CHAP II,D small trays) and *gharials* or gongs, but only the first require a mould while the other two are hammered out. The quality of the *Nagar kansi* is highly esteemed and the vessels are said not to snur food so rapidly as the manufactures of other districts. About Rs. 4,000 worth of this ware was reported to be trade at *Nagar* in 1907 and about Rs. 500 worth of brass vessels of which only one third were retained for local consumption. The exports are mostly to *Sonopat* and *Panipat*.

Gold and silver manu-  
factures. 150 There is a great deal of silver and no little gold jewel-  
ory worn by both sexes in the district the bulk of which is locally  
made. The work is all in the hands of *sunars* who are almost  
entirely Hindus. The general character of the work is somewhat  
massive and barbaric but the effect especially of the various arm  
ornaments worn by women is by no means in elegant. In the  
east of the district some jewellery is produced of a quality that  
finds a ready sale in *Volbi*, but the bulk of the *sunars* only make  
ornaments to the order of their local clients. A study of the many  
forms of the ornaments is interesting, and will often tell the  
religion of the owner and in a woman's case her civil condition,  
whether she is single or married, whether she has yet joined her  
husband in his home or not. It was estimated in the district  
monograph furnished in 1880 that the value of the annual import  
of raw gold and silver respectively reached Rs. 1,60,000 and Rs.  
3,60,000 and that the net profit earned by the *sunars* of the  
district in working this into ornaments was not short of a lakh of  
rupees.

Glass manu-  
factures. 151 An enormous quantity of glass bangles is worn in the  
district, for women of every class and caste delight in them, and it is  
with sorrow that a widow has to break them off her wrists. The  
bulk of them are imported from *Meerut* and *Panipat*, but they are  
also made in *Dawlish* in the *Jbajjar tahsil* where there is a colony  
of some 30 families of *kucheras* engaged in the industry. The  
lack or rough slag glass, from which these people derive their  
name and their trade, is produced by smelting an alkaline earth  
found in *Gurgoan* *Mathura* and elsewhere, and stocked in most  
bazaars. It comes in three colours, the raw muddy green politely  
called white dark brownish black, and yellow, and the *kuchera* makes  
a fourth red, by mixing 3 chitaks of copper in the mould of raw  
lack. His materials cost him about an anna a set, and a set  
produces about 60 bangles which are reeled off on a spindle  
after melting the slag in a furnace. As he sells them to  
the retailing *mantri* at 1,000 the rupee, his profits are of the  
richest and indeed seldom exceed two or three annas a day. There  
is a third class the *lakkha*, who often only sells bangles at the  
*mantri* does but sometimes further decorates them with lac,  
whence his name.

HISSAR DISTRICT]

Division of time.

[PART A.]

List of ornaments worn by women of Hissár District—concl.

CHAP I. C.

Population  
Jewels

Names of ornaments	DEFINITION	ESTIMATED COST IF MADE OF		Population Jewels
		Gold	Silver	
FINGER RINGS.				
Arsi ...	A small cup of little depth, fitted with a looking glass, having a thin ring beneath, worn on the thumb.	40	2	
Chhalbi	A thin round ring, plain or stamped ... .	5	0-4	
Anguthi ...	A ring set with one or more stones .. . .	10	0-6	
Hath phul	A flowery ornament worn with chains on the outer part of the hand.	10	5	
Tagri ...	A chain with a hook on both ends, worn all round the waist	...	20	
ANKLETS				
Karli ...	A fine sort of <i>Tara</i> , worn on the ankles .. .	...	30	
Jhanj ...	A large hollow bored ring with beads introduced into the hollow, which rattles when the wearer walks.	..	12	
Tora ...	A chain of links interwoven together with broad clasps, worn on both the ankles.	..	15	
Pazeb ...	Is a <i>Tora</i> , with pendants of silver, which clink together when the wearer walks	...	40	
Churi ...	Large stamped <i>Tara</i> s, four or six, often fringed with pendants	.	30	
Dank ...	A large solid ring curved according to the natural form of foot.	.	30	
Santira	A sort of <i>Tora</i> of intermingled chains .. . . .	..	40	
Chibekari	A smooth <i>Tara</i> like <i>Jhanj</i> .. . . .	..	20	
Lanjar	A ring ... .. . . . .	..	50	
TOE ORNAMENTS.				
Chakri	The same as finger <i>chakri</i> but somewhat larger than <i>chakri</i> .		0-4	
Chakri	An interlaced chain, worn across the toes ,		4	
Chakri	A <i>chakri</i> fingered with bullock tails .. .		6	

Before going to his work in the fields in the early morning (*labdar, bissaia* and *chakri*) the peasant has a slight breakfast on the remains of the meal of the previous night and drinks *lassi* or bitter milk. *Rabri* is frequently eaten at this time, especially among the *Bajri*. It is made by mixing *lassi* flour with water and whey or bitter milk (*lassi*). This is put in the sun until it ferment. Some salt and raw *lassi* is then added and the whole put over a smouldering fire till morning when it is eaten with *lassi*.

**CHAP II** **E** delusive as a famine year starting with a failure of the monsoon **Commerce and Trade** is not coincident with a calendar year. The figures for these four years however show that not only did Rohtak import much more grain and pulse than it exported in each year, but it imported a greater maundage of every kind. The explanation of this phenomenon appears to be three fold. In the first place a considerable quantity of sugar is, as already stated exported by road to Bhiwani and so excluded from the figures. In the second place the figures for grain and pulse include cotton seed, and owing to the large number of stall fed cattle in the district, the consumption of this commodity is far in excess of the local production. Thirdly, the principle exports are valuable out of proportion to their weight and bulk e.g., cotton, hides, ghi, and raw sugar. These are all weight for weight more valuable than grain. On the other hand, the imported articles not produced at all in the district as cloth, stone, iron, wood, oil, all weigh very heavy. The following figures compare the imports and exports at Rohtak station for cotton, ghi, hides and raw sugar (even thousands of maunds) —

Year	COTTON		OIL		HIDES		RAW SUGAR	
	Imports	Exports	Imports	Exports	Imports	Exports	Imports	Exports
1906	—	67	69	—	1	1	36	42
1907	—	10	52	7	4	4	37	217
1908	—	—	21	1	6	1	13	218

The inward traffic consists mainly of refined sugar from Bareilly and Shahjahanpur, cotton seed from Cawnpore, Aligarh, Hathras etc. cotton goods from Howrah and cheap grains from the United Provinces and the Panjab.

### Section F — Means of Communication

**100.** At the time of the first revised settlement in 1870 no railway touched the district though the Farrukhnagar branch of the Rajputana Malwa Railway terminated only one mile from the southern border of the Jhajjar tahsil. Two railways now traverse the district but of these the Rewari Hazira branch of the Rajputana Malwa Railway merely cuts the south west corner of Jhajjar with stations at Koshi and Jharh and is very little used. The railway of importance is the trunk line of the Southern Punjab Railway from

tract and buy grain, probably gram and barley or gram, and carry it southwards or into the Bikáner territory where they may expect to realize some profit by its sale. CHAP I. C.  
Population  
Divisions of  
time

The Deswáli Ját and the Rájpút comparatively seldom leave their villages in this way, and in the seasons wherein there is no agricultural work to be done they are, so far as the báráni tract is concerned, comparatively, idle for considerable periods together.

The life of the village housewife, when not in *pardah*, is, on the whole, a hard one. She goes to the village well with the *ghara* on her head draws water twice in the day, she cooks the morning meal, and when the men are at work in the fields carries it out to them there, at the seasons for weeding and harvesting she does a considerable share of this work, and after going home has to cook the evening meal. In addition to this she has to collect the cow-dung from the fields and make it into *opla*, which is the almost universal fuel of the district and to spin the cotton (*u*) into threads. The life of the Ját and Bagri women is one of practically unremitting toil.

The names given to the divisions—of the day vary considerably in different parts of the district. Divisions of  
the day.

Shortly before sunrise ... Baghpati, pilabadal, lohipati, parbhút (Bagri), bangvela (Pachháda), minatvela (Sikh)

Sunrise.—Sunrise to 10 A. M. Dinnikale, ugmana (Bagar), kalewár, vadivelal, lassivelal (Sikh).

Midday ... Dopahar, rotivelal.

Noon to 2 p. M. ... Dindhale.

Late afternoon to sunset ... Hándiwár (Ját), pashára (Bagri), peshivelal (Pachháda), taorivelal (Sikh).

Sunset—7 p. M. to 8 p. M. ... Jhimanwar (Jat) = food time.

9 p. M. about ... Sota, sotavela (Sikh)

Midnight ... Adhurat.

Midnight to 2 p. M. ... Palmaria farla or midhale

There are a fairly large number of children's games known ~~everywhere~~ in the district. The commonest are perhaps *ya* (i), which is probably the English *hopscotch*, and *labbáli* which must be *marbles*.

CHAP II.F by a ditch or mud embankment from the rest of the road) on which country carts could be tabooed, and light traffic only allowed this would soon consolidate into an excellent track, like the canal banks where carts are interdicted, and repair would seldom be necessary. The more important of the unmetalled roads besides that already mentioned are as follows —

I — From Gohana	1	To Panipat.
	2	To Sonipat.
	3	To Jind
	4	To Hisar
	5	To Mehm running onward to Bhiwani.
	6	To Kharkhanda.
II — From Rohtak	1	To Kharkhanda and so to Sonipat.
	2	To Jind
III — From Kharkhanda	1	To Jhajjar and Sampla and Chhars.
	2	To Badli and Mandanhi
IV — From Beri	1	The Bhiwani-Delhi road running through Dubaldhan, Beri, Dujana, Chars and Balmudurgarh
	2	The old customs line (see below)
	3	From Jhajjar and Matanhol to Jharki station and on into Dujana State
V — From Jhajjar	1	To Badli (part of customs line)
	2	To Farrukhnagar
	3	To Patanahi.
	4	To Goriani with a branch to Kosh.
	5	From Salsawas to Hansaud
	6	Towards Dadri — of which the section connecting the Nawab of Jhajjar's two palaces at Jhajjar and Chhuchhak was once metalled
	7	To Dubaldhan and thence joining the Bhiwani Delhi road

The old customs preventive line of which mention is made above runs in this district from the western border to Sefbm and thence through Busanah, Kalanur, Kanbaur, Beri and Jhajjar to Badli. The customs establishment was removed in 1870 but all along the line may be traced the foundations of the patrols' huts and here and there remains of some crossing gate or of a cactus hedge. There were bungalows at Mehm, Busanah, Anwal, and Beri whose sites can be still traced, while the police rest house at Beri is a part of the old salt bungalow. The Jind Dadri road traverses the west of tahsil Rohtak running through Baiosi and Busanah. Besides these there are innumerable village roads, usually, as Mr Fanshaw wrote "about as straight as a corkscrew". These are generally below the level of the fields often worn down to the kankar level, and are constantly flooded by rain or by some causal cut taken across them. They are constantly encroached on, and constantly altered, when some enterprising zamindar ploughs up

HIGAR DISTRICT ] Fairs, fasts, holy places and Shrines. [PART A.

A fair in honour of Shihji is held at Jugan in the Hissár CHAP I, C  
Taluk on the day of Shoori (Panjan Bidi 13). It is attended <sup>Population</sup> by <sup>—</sup> one day, i.e., 100 persons and lasts only for one day. A <sup>fairs, fair</sup> <sup>holy places and</sup> similar to <sup>—</sup> the same date is held at Muhabbatpur in the shrine <sup>same place, attended by some 600 persons.</sup>

A fair in honour of Guga Pi, attended by some 8,000 persons, is held at Hsi in the ninth day of the dark half of Bhalon, to last only one day.

Three fairs, at which Rinder is the object of veneration, are held at Tāvādi Rūra in the Hissár Taluk during the year on the following dates. Migh Sudi 10, Bhādon Sudi 10 and Chet Sudi 10. They last for one day each. The first is attended by some 300 and the last two by some 100 persons.

There is a temple in honour of Devi at Bhanbhauji in the Hânsi Talîsîl, some 10 miles from Baiwâla. The tradition is that the goddess became incarnate at this place in order to contend with the *Râkshas* (demon) Bal. Fairs are held there in her honour on Asanî Sudi 6 and Chet Sudi 6. The fair is attended by some 6,000 persons, many of whom come from considerable distances.

There is a shrine in honour of Devi Sitala (the small-pox goddess) at Dhanana in taluk Itarsi. Fairs are held there on every Wednesday in the month of Chet, the final one is the biggest. Devi Sitala is worshipped at these fairs principally by women and children as a prophylactic measure against small-pox. Offerings of coconuts, clothes and grain are made, and these are taken by Chamars and Chuhias. From 2,000 to 3,000 persons assemble at each fair.

At Jhansi a fair known as the Milān Sāhib ka mela or the Nezā ka mela, is held inside the town, just below the fort, on the second Thursday in Chet. It lasts for one day. The popular tradition is that the fair is held to commemorate the death of one Bu Ali, a disciple of Kutāb Minawānī dīn, after he had cause of a downpour of rain on the town when it was suffering from drought. He died on the second Thursday in Chet. The fair was originally held near the tomb of Bu Ali outside the Bāzi Gāt of the town, but subsequently for greater security was transferred to its present locality, where Sayyid Nizamuddīn, who is buried inside the fort, used to pray with the open (qāmī), at this, his own grave, prior to the fair. Visitor counts for it from one hundred thousand and over 6,000 or 7,000 pūras in all a mela.

From the 11th to the 12th S. we rode in antelope & I  
left the camp of the Lepers, the court Kaffir, & the  
Dwarspruit, and reached the Kafir's farm, the  
Simeon farm, &c.

**CHAP II, F** 160 The post offices are controlled by the Superintendent, Southern Division of Rewari. The head post office in Civil Lines, Rohtak, has sub-offices under it in Rohtak town, Rohtak Mandi, Gohana, Mohm, Kalanaur, Kahnur, Sampla, Beri Bahadnrgarh, and Jhajjar. Besides these eleven offices there are 44 other post offices scattered all over the district. From the head office there are three deliveries and three despatches daily. Rohtak, Rohtak Mandi, Kalanaur, Jhajjar, Beri and Gohana are served by the telegraph, and it is of course possible to telegraph from all Railway stations in the district, though experience teaches that when the railway telegraph only is available it is quicker to walk than to wire. The Canal department also maintains a private line of telegraph between Delhi, Rohtak and all main junctions of *rajbahas*. In 1879 when Mr. Fanshaw wrote his Settlement Report there was no telegraph in the district.

### Section G—Rents, Wages and Prices

**Agri-labour wages** 161 The ordinary wage for a day's labour in the fields is two annas with food twice in the day. The food may be valued at about an anna and a half. Sometimes 3 annas without food will be taken. When labour is scarce plague rice or the crop heavy, wages will rise to double this sum and the water lifter ordinarily gets 4 annas a day besides his food. Fortunately lift irrigation is rare for it is expensive, it takes two shifts of two men each to work the lift and sometimes a fifth man is engaged to distribute the water in the *kairis* (beds). If they work by night as well as by day, they will be paid at double rates, or 8 annas per head. The crop-watcher gets 3 or 4 rupees a month and finds himself in food for this he will wait. 50 *bighas* or so an anna a *bigha* is a common computation. The cotton is generally picked by hired labour except in rainfall villages where the crop is light. Women and girls of the lower casta pick the cotton in return for one-tenth of their pickings, though the tincion of the crop retained sometimes rises towards the end of the harvest as the bolls get scanty and the labour of picking is increased. This system is called *put*.

A labourer or farm labourer, will often be engaged by the year. He is called a *barsodi* and gets in different parts of the district Rs. 12 to Rs. 36 the year. Besides this he generally receives his lodgings, his food and necessary clothing and bedding, though the amount given him in this way will vary somewhat inversely with his wage. There are direct payments for hired labour but the custom prevails by which help in the fields is taken from the *chauhan* in return for a share of the harvest, just in the same way that the blacksmith and carpenter are remunerated for their making and repair of the farmer's tools, and the other menials of the village.

## HISSAR DISTRICT.] Custom connected with death, Hindus [PART A.

of *patal* or ceremonial impurity of the house and its inmates begins from the moment of death. After death, gold, *munga*, <sup>CHAP. I. C.</sup> Ganges water and *tulsi* leaves are placed in the deceased's mouth. The Chamárs only put a silver ring. The corpse is washed and clothed in new unwashed clothes, *i. e.*, a *pagri*, <sup>Population.</sup> *dhori* and *chádar*. The clothes in which the deceased died are given to the Dhának. A bier (*arthi*) is made of bamboos and it should contain at least one stick of the *dhál* wood. This is strewn with grass and cotton tufts and the body is then placed on it. A lamp is lighted which is kept burning in the house till the twelfth day after death. The friends place a pile of wood in front of the door and carry each a stick to the burning ground (*challa*). The bier is carried by four men with the feet foremost. One of the bearers is the son. As the procession leaves the house a *pind* or ball of flour is placed at the house door. Another *pind* is deposited at the village gate as the procession passes, and another on the road where the bearers of the bier change places. At the *challa* the pyre is prepared and the body placed in it. The son or chief mourner who performs the ceremonies (*liria karm*) sets fire to the pyre with a torch of *pula* grass. He at the same time sprinkles water out of an earthen vessel round the pyre and then places the empty vessel, mouth downward, at the head of the pyre, and a third *pind* with a *paisa* on it is placed inside this vessel. When the pyre is alight, the chief mourner with a long stick knocks a hole in the skull (*kapal*) of the deceased and calls on the latter by name in a loud voice. Brahmins appear to put a lamp on the vessel at the head of the corpse. The mourners bathe and then return home. The Nái hangs a branch of *nim* over the door of the deceased's house and visitors take a leaf and chew it. On the third day after the funeral the *phál* or remains, consisting of the nails and large bones, are collected and taken to the Ganges by some male member of the family. In the neighbourhood of Toshám the remains are thrown into the Suraj Kund, a tank on the Toshám hill, and this no doubt points to the fact that in ancient times the spot was especially sacred.

On return from the Ganges the bearer of the remains goes straight to the *challa* where he sprinkles the pyre with Ganges water. Meanwhile the funeral ceremonies have been going on at the deceased's house. A Pandit performs a *tará*, that is reads the *Shástra*s during the period that the *patal* lasts. On the eleventh day after death the *Acháraj* is fed at the tank or well by the deceased's relatives, but is not allowed to enter into the village. He receives some clothes and money and sometimes a cow and a sheep. On the night preceding the twelfth day a fire of thorns is lighted in the

## CHAP II.G

## SANGHII VILLAGE--continued

Rents,  
Wages and  
Prices.

No	Name of menial.	Duty	Does
3		3. To supply begar to repair leather to remove dead cattle to supply shoes to all the members of the family when needed; to weed the fields to assist in the reaping of the harvest; to clear the fields before ploughing. One Chamar to be daily present to assist the reaping of the harvest.	One-tenth of the grain crop (In Pana Delian one-eleventh)
4	Pulter (Kucha)	To supply arthen vessel to carry rice and flour on wedding occasions.	On a daughter's marriage from 8 annas to Rs 5 and food for three days on a son's marriage from 8 annas to Rs. 1 and food. The skin of dead sheep and goats goes to the Chamar of the family one-thirteenth part of the flesh of cow or calf, sheep and goats, and one-nineteenth part of the flesh of buffalo go to the Chahra (sweeper) the remainder being the Chamars share. When any buffalo, bull or other cattle belonging to a stranger or unknown dies, its skin is shared by all the Chamars of the village and of the flesh one-thirteenth or one-nineteenth, as specified above goes to the Chahras of the village and the remainder is given to all the Chamars of the village.
5	K. ar (w for ear etc)	To supply water to Hindu houses and 1 camp of Government Officers visiting the village	One chaj (winnowing basket) of grain at harvest time. On a daughter's marriage from Rs. 1 to Rs. 8 and food; on a son's marriage from 8 annas to Rs. 1 and food.
6	R. ar (w for ear etc)	To supply water 1 camp of Government Officers visiting the village & provide water at wedding.	Five sets of grain at harvest. On a daughter's marriage from Rs. 1 to Rs. 8 and food daily so long as he applies water on a son's marriage from 4 annas to Rs. 1 and food.

JHARKHAR DISTRICT]

Bishnois

[PART A.]

for the benefit of the deceased's soul, and this is repeated on the CHAP. I, C  
*biswan* or twentieth day after death. The last ceremony is the <sup>Population</sup> *chaliswan* on the Thursday nearest the fortieth day after death. <sup>Marriage</sup>  
 On this day relatives and guests from all parts assemb'e at  
 the deceased's house and give an account of the number of  
 prayers which they have said for the benefit of the deceased, these  
 are then formally offered by all for that purpose and  
 a feast takes place

Instead of burning then dead the Bishnois bury them <sup>Bishnoi</sup> in ground on which cows are wont to stand, and the place  
 generally selected is the cattle yard or sometimes even the  
 actual entrance (*deori*) of the house

## CHAP II.G

SALHAWAS VILLAGE.—cont. *cont.*

Renta, Wages and Prices.	No.	Name of mental.	Duty	Dues
	2	Blacksmith (Lohar)	To repair all agricultural iron implements to fit free work to the plough iron is supplied by samund coal by blacksmith.	At each harvest time black smith gets half the grain and paths (bundles) given to carpenter
	3	Tanner ( <i>Chamar</i> )	To mend shoes and all other leather things used in agriculture to assist to reap the harvest, clear the fields and thresh the corn by turns; on a daughter's marriage to plaster the wall to look after and clean the fodder and to keep guard; to drive the cattle to other places; to remove dead cattle except horns & tail and camel and to go on errands (bazaar)	On a daughter's marriage if he supplies palta (flat iron to turn leaves) 8 annas and food on a son's marriage to 4 annas and food.
	4	Potter (Kurkhar)	To supply two matkas (pitchers) at each harvest on wedding occasions he requires full lk (40 annas) or half lk (20 annas) to supply bazaar	<i>Khurri</i> per plough fifty sets of corn. Rabi per 100 (wall worked with eight oxen). If he supplies a kas (leather lacing to bucket) he will get four maunds of corn otherwise only one maund and twenty sets Rabi—barnai per plough One maund of grain. When he goes to reap the harvest he gets every day one bundle with straw and food once a day On a son's marriage he supplies shoes for both bride and bridegroom, and get in return Rs. 84. On a daughter's marriage he gets a <i>rashee</i> for cleaning the fodder and 10 takas (= 4 annas) for keeping guard at night. The skin and six-sevenths of the meat of dead cattle go to Chamar one-seventh of the meat going to dhaank. On festivals and on days when he goes out on errands he gets food twice a day
	5	Kalat (milk)	—	Rs. 4 per plough, 1.5 sets of corn and perhaps with eight oxen, when sets of corn At wedding if full lk, Rs 14 salfox, half lk 10 annas and food. On festival also he gets food. The lk is not binding in the case of the owners Mahajans and Brahman as like after charges from them the actual price of 10 vessels supplied to them at wedding time
	6	Falak (waterman)	—	Rs. 10

Of the hard *solar* clay there are three varieties, depending not on their intrinsic qualities but on their relative levels with reference to the flood water.

The soil which is situated lowest is called *dôbâr* and is found in low-lying depressions at a greater or less distance from the main stream and connected with it by natural channels (*phâts*) or very often by artificial water-courses or *nolas*, and these depressions are generally utilized as *kunds* or rice beds, the supply of water to which is regulated by artificial embankments. The land which is slightly higher than this is generally devoted to gram sowings, as the large amount of *dîbh* grass and weeds found in it render it unfit for wheat cultivation.

The land at a higher level still including the highest land touched by the floods is comparatively free from grass and weeds and is called "mâhra." It is devoted, if possible, to the cultivation of wheat, or wheat and gram, or barley. Being the highest flooded land it of course emerges soonest and dries quickest, so that when the floods fall early the moisture (*âl* or *vâttar*) left will evaporate before the time for wheat sowing in November and December, and in this case gram will be sown as in the lower levels which emerge later and remain moist longer. In fact in the latter a fairly good crop of gram, sown in September, will be obtained in any year in which the floods are not extraordinarily early in time and small in amount. Wheat is sown in the lower levels also, if sufficiently free of weeds, and if the floods are suitable in time.

The amount of rainfall is a matter of primary importance in a district in which over 90 per cent of the cultivation is unirrigated; and given the amount much depends on its distribution over the various seasons. The summer rains should begin towards the middle of July, and the maximum rainfall should occur in that month and in August, and there should be fairly heavy showers at the beginning of September. The ideal rainfall for the district would perhaps be as follows. A very heavy fall in Hâr (June and July) and fairly heavy ones at intervals throughout Sâwan and Bhâdon (middle of July to middle of September). There should also be some rain in Astuj (September October).

On the rainfall of June and July depend the sowings of all the Kharif crops, and that of August and September is no less important, for on it are dependent the ripening of the Kharif and the sowing of the Rabi in unirrigated and unslooded tracts.

If the rainfall has been good in September the Rabi crop will receive no further rain till near the end of January, the

CHAP 116 does than is mindful of its duties. Custom too is gradually loosening. High wages in the Panjab and elsewhere tend to make men dissatisfied with the old arrangements and in some villages meosals are difficult to get. The big village of Mahmudpur has one potters. Probably there will be great changes in the next thirty years. Even now the Jats are attempting to standardise the dues of the *nai* (barber), and in most villages to reduce them, but it is unlikely that the ultimate victory will rest with the employers.

*Rents and Wages and Prices.* Development of rents. 165 There has been a great development of rent since last settlement, when Mr Fanshawe (paragraph 88) showed the whole area held under rent by co-occupancy tenants as only 128,775 acres including the area held at revenue rates. Now the area, excluding land held at revenue rates, is 259,194 acres (see Settlement Report, paragraph 27). Kind rents are taken on 77,308 acres against 3,936 of last settlement, and cash rents on 181,891 acres. Kind rents are relatively commonest on irrigated lands, which means that the land-owners on the whole command the situation, they take kind rents when the returns of agriculture are secure, but stand out for cash in the precarious baraoi tracts. The kind rent is unusually high in this district, being commonly half for irrigated crops except cane, and half or one-third to co-irrigated land, but adjustments have to be made owing to the system of divisions in force. It is the almost invariable practice in the irrigated tracts that the landlord should pay that portion of the seed and water charges which he retails of the crop, and receive from the tenant a corresponding contribution to the land revenue. In co-irrigated lands too it is common enough to find seed and revenue shared. Full details of the prevalence of this system and of the actual rates of division in force will be found in paragraphs 29 and 30 of the Settlement Report.

Cash rents are dealt with fully in paragraph 28 of the Settlement Report. Economic rent is not yet fully developed and this is specially true in newly irrigated circles where the rent taken on canal land, where let at all on cash rents, is the same as for dry land. No doubt the soil of a village is very uniform, but the prevalence throughout an estate of a single dry rent, or of two rates—*one* for firm and *one* for ready land—shows that custom is still a determining factor in the pitch of the rents. A somewhat higher rate will be paid for land near the village site, or for 'unir' land, that is, land in good condition from having borne an unirrigated millet crop, especially gram. Business like instincts letting at the most favourable moment demanding a rise with a favourable year—these are considerations which appeal to the Jatya owner rather than to the Jat. The actual rents recovered are compared in Chapter III C below with the demand of the land revenue. According to the table given in paragraph 83 of Mr Fanshawe's report the average cash

Of the hard *sotar* clay there are three varieties, depending not on their intrinsic qualities but on their relative levels with reference to the flood water.

CHAP II. A  
—  
Agriculture  
including  
Irrigation  
Soils

The soil which is situated lowest is called *dábar* and is found in low-lying depressions at a greater or less distance from the main stream and connected with it by natural channels (*phats*) or very often by artificial water-courses or *nals*, and these depressions are generally utilized as *kunds* or rice beds, the supply of water to which is regulated by artificial embankments. The land which is slightly higher than this is generally devoted to gram sowings, as the large amount of *dhb* grass and weeds found in it render it unfit for wheat cultivation.

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Seasons and  
rainfall.

On the rainfall of June and July depend the sowings of all the Kharif crops, and that of August and September is no less important, for on it are dependent the ripening of the Kharif and the sowing of the Rabi in unirrigated and unslooded tracts.

If the rainfall has been good in September the Rabi crops will require no further rain till near the end of January, the

CAHP II H. The *Idl* (more properly *akal*) best known to the people  
Famine occurred in the following years —

A. D	Rambat	Names.
1733-34	1410	Dasi.
1733-33	1540	Chilian.
1602-03	1560	Sithi.
1612-13	1569	Uchallard.
1817-18	1874	Chauhallard.
1923-24	1890	Nawri.
1827-28	1894	Chauriawali.
1507-08	191	Sallrah.
1474-03	1923	Pachish.
1577-78	1934	Chauhish.
1546-47	1940	Chalisi.
1596-97	1949	Tirpani.
1599-1600	1956	Chhipani.
1623-24	1963	Tirsohli.

From the terrible *chhisi*, which lasted three years and in which grain sold at five *sars* the rupee (the equivalent of much less at present values) a very large number of villages of the district date their re-founding in whole or in part. Curiously enough no sayings or songs regarding this famine have been traced, but its terrible ravages have been described by a master pen in *The Rajas of the Panjab*.

In the *sikhi* famine, grain sold at 10 *sars* the rupee, two consecutive harvests having failed. Mr Fanshawe, writing in 1860 found the efforts made by Mr Porson to alleviate distress in this famine still gratefully remembered by the people. The *untallard* famine was most severe in the *Bisgar* country, from which large numbers flocked to Rohtak and especially to the Jhajjar *thul* and settled as cultivators. Grain sold at 7 or 8 *sars* per rupee. The *chauhallard* like that of 1877-78, was a fodder famine chiefly the price of grain did not rise above 12 *sars* for the rupee. The *sikhi* famine was very severe, grain is said to have been altogether unprocureable, though prices did not rise to

mingled and probably also *jowár* and perhaps *til*. If the rains are very late and it is certain that if the first sowings fail there will be no time for further ones, all the unirrigated Kharif crops, both millets and pulses, will be sown intermingled in the hope that some at least will ripen. In canal irrigated lands the zamindár will sow a little *jowár* during July (Hár-Sáwan) as fodder for his cattle. When the Kharif crops have been sown the zamindár in *báráni* tracts will, if there is promise of rain for sowing, turn his attention to the preparation of some portion of his holding for Rabi crops, and in irrigated lands this is of course being carried on daily. In the flooded lands the cultivator is at this time, Sáwan (July-August), engaged in sowing his rice crop supposing that the floods are favourable. If there is a good shower in Sáwan-Bhádon (August or early days of September) *jowár* and *moth* mixed will be sown in *báráni* tracts, especially if the rain has not been favourable for the earlier Kharif crops. In Bhádon (August-September) the Kharif crops have to be weeded and guarded by day against the depredations of birds and at night against those of animals.

If there is a fairly good fall in the early days of Asauj (September-October) a large *báráni* area will be sown with gram (*chana*) and *sarson* (mustard seed) mixed, or if the fall comes later in the end of Asauj or the beginning of Kítik, corresponding to the end of October, they will be sown mixed with unirrigated barley. In the flooded tract in places where the soil dries up quickly, gram is sown during the first half of the month and gram and barley mixed (*bejha*) towards the end, while if the moisture is retained well up till Kátik (October) *gochani* (gram and wheat) is sown. Meanwhile on lands irrigated either from the canal or from wells the zamindár has been diligently preparing his land by ploughing and watering for the Rabi wheat crop, but little barley is sown on such lands.

By this time the Kharif crops should have ripened if the sowing rains were fairly up to time. On the canal the *charri* (fodder) is cut from the middle of Asauj to Kátik corresponding to the end of September or beginning of October. The cotton pickings begin in Kátik (October-November) and continue at intervals up to the middle of Poh, i. e., the end of December, both in irrigated and unirrigated lands. All the unirrigated Kharif crops and the rice in flooded lands ripen in Kátik unless the season is an unusually late one. They are then cut, and if the zamindár has no Rabi crops to sow are threshed and winnowed at once. Often, however, under a press of work the crops are cut and stacked in the fields and threshed at leisure afterwards.

CHAP II, A.  
Agriculture including Irrigation.  
Agricultural year.

CHAP II H weights were worn away (by constant use), the trader lived, and the Jet died. The carts remained useless, for the oxen were dead, and the bride went to her husband's house without the due formalities" The last line is most expressive of the intensity of the distress the parents being no longer able to feed their daughter, she was forced to go in an irregular way to her husband's house, a terrible breach of marriage etiquette

Famine  
1868-69

169 In the parched summer of 1868-69 the distress in Rohtak was as severe as in any part of the Punjab. In the early months of 1868 there was a fair amount of rain, but the fall of July August and September failed entirely, and before the end of the year grain was selling at 10 *sars* the rupee and relief works had to be started. The showers which fell elsewhere in January and February did not extend to the Hisar division, and misery became intense throughout the summer of 1869, till at last good rain fell in September, and saved the district from a possible repetition of the events of 1780-83. 710,000 destitute persons received relief, 1,250,000 were employed at various times on relief works, Rs 1,33,000, nearly were spent in alleviating the calamity, and Rs 2,00,000, of revenue were in all remitted. Of the money granted, Rs 12,000 were given in the shape of advances Rs 25,000 were spent in the purchase of food, and the rest was expended on works—chiefly the clearing of village tanks. The special feature of the relief in this famine was the amount made up by voluntary subscriptions of the people themselves which was nearly Rs. 45,000. The loss of life was considerable, although at the time this was not admitted the loss of cattle was nearly 90,000 head, and some 50,000 were said to have been sent off to the hills in order to save them from starvation.

Drought  
1877-78

170 The next drought took place during the progress of the revised settlement in 1877-78, and the loss of cattle in these years was perhaps greater than had ever been known before. There was but little rain in June, none in July or August and only two inches in September, when it was too late to sow anything. Grass withered away from the face of the earth, the cattle began to die in large numbers in the autumn of 1877, and famine prices were soon reached. Matters were made worse by the gambling transactions of the traders in grain (khusi) credit was refused to the cultivators, food stores began to be largely exported from the district, and the people in consequence became greatly exasperated. In the beginning of the trouble the unhappy death of Mr Moore occurred and presently disturbances commenced. Highway robbery was common, grain carts were plundered, and finally

HISSAR DISTRICT]

Agricultural year.

[PART A.

## Agricultural Calendar.—concl'd.

CHAP II, A

Agriculture  
including  
Irrigation  
Agricultural  
Year.

No.	NAME OF MONTH		State of Agriculture	Year.
	Vernacular	English		
2	Baisakh	April-May	All Rabi crops reaped and threshed, tobacco and cane watered. Cotton sowing on irrigated lands completed, and further sowings of <i>charrī</i> made	
3	Jeth	May-June	Threshings completed, grain stored, tobacco cut	
4	Har	June-July	Kharif sowings in <i>bārdh</i> land commence with the first rain. <i>Bajra</i> and <i>mung</i> are sown first during the first half of the month	
5	Siwan	July August	<i>Joicār</i> , <i>moth</i> , <i>mash</i> sown if the rains are favourable. If the rains have begun late <i>joicār</i> , <i>bdjra</i> , and pulses are sown mixed in the first half of the month. Irrigated <i>joicār</i> sown in canal lands. Rice sown on flooded lands. If rain continues favourable Rabi ploughings in unirrigated land commence, and in any case on irrigated lands.	
6	Bhadon	August-September	If there is rain in the middle of the month <i>joicār</i> will be sown in unirrigated lands, Kharif crops weeded, Rabi ploughings continued.	
7	Asauj	September October	If there is a fairly good fall in the early part of the month grain will be sown in unirrigated lands mixed with <i>sareen</i> , or later in the month, mixed with barley. The same is the case in flooded lands if floods are favourable. Irrigated <i>charrī</i> is cut on canal lands	
8	Kālik	October November	Rabi sowings completed on unirrigated lands. Cotton pickings begin on irrigated lands. Harvesting of all Kharif crops, including rice, begins and threshing carried on. Wheat sowings begin in irrigated lands. Wheat and grain ( <i>goshāni</i> ), sown in flooded land.	
9	Mangśir	November December	Threshing and storing of Kharif crops and cotton picking completed, wheat sowing completed in canal lands. Cane cut, irrigated land is prepared for a tobacco crop.	
10	Poh	December January	Rabi wheat crop is watered, tobacco is sown. If there is fair rain, <i>charrī</i> is sown.	
11	Usha	January February		Days
12	Phagun	February March	Tobacco is sowing started into the ground on 21 <sup>st</sup>	

CHAP III.H. 172 The famine of 1899-00 was far more severe in itself and the people had much less resistance left with which to meet it. The monsoon broke well in July and then ceased abruptly almost entirely. Hot winds in August and September dried up the tanks and withered the crops. Fodder was so scarce that, as the Deputy Commissioner reported, it was a common sight in the morning's ride to see people guarding patches of the *jhār pāla* as carefully as they would in ordinary times a valuable sugarcane crop. Over twenty thousand bullocks and cows were sold at the autumn cattle fair and the total sales were just double the figure of the corresponding fair of the previous year while the average price of all animals sold fell from Rs. 28 to Rs. 14.

No rabi crops could be sown except on the canal and fears of famine soon became a certainty. Relief works opened in November 1899, (though ordinary district board works for the relief of village mouths and famine test works had been in progress for some months before) and a maximum of well nigh 48,000 persons on relief works was reached in July 1900. No less than 300 villages were affected, and 255 of them sent men on the works, while gratuitous relief was distributed in 808. Of those relieved no less than 54 per cent were Jats and Muhammadan, a clear indication that the famine had touched the strongest classes. Not till the end of August 1900 were the relief works finally closed, by which time the total expenditure had reached seven and a half lakhs of which all but Rs. 46,000 contributed from District and Municipal funds was borne by the Provincial Government, while *lāndā* *rena* had to be suspended to the amount of Rs. 5,60,467. This famine is remarkable as the first in which the Southern Railway was in full working order in the district. This railway which had already in 1898 brought into the district two-and-a-quarter lakhs of tons of food grains and pulses more than it had carried from it conveyed from January 1899 to the end of August 1900 nineteen lakhs of maunds into the district, and took away less than half a lakh. Of this disastrous series of years the people say—

Trepan men punji gas chauran men gaya bij  
Pachj ar men neela grya aur chhepan tab chi.  
Satwan ke sil men lagj mukhna jeth  
Hura Li limars hei chula munh aur pel

"In '93 stores were exhausted in '94 seed would not germinate

In '95 they could not subscribe to a wedding in '96 everything went

In '97 *iyāth* started well then came the chiklers and stomach and mouth were empited.

HISSAR DISTRICT]

Canal Irrigation.

[PART A.

Rs. 1,000 to Rs. 2,000. In the central portions of the Bhiwáni CHAP. II, A.  
Tahsíl where water is near the surface a well can be built <sup>Agriculture</sup> <sub>including Irrigation.</sub>

In the latter tract temporary *kacha* wells are much used for irrigation in seasons where the rainfall has been too late for sufficient Kharif sowings. These wells are quickly and inexpensively made and roughly fitted with a *lao* and *charsa*. The principal crop grown on them is barley, and when this has been reaped the wells are deserted and often fall in. They are cleared out and repaired when necessity for their use arises again.

Kacha wells

To work a well with one *lao* at least four pairs of bullocks are required, with a driver to each pair. The bullocks raise the *charsa* by pulling the *lao* down the "gaún" or inclined place adjoining the well, two pairs (*jois* or *gátas*) of bullocks work at one and the same time, while one pair walks down the *gaún* and thus raises the *charsa* the other pair is walking up, and by the time it reaches the top the *charsa* having been emptied into the *pácha* or water reservoir has fallen again by its own weight. The bullocks are then attached to the *lao*, the bucket is filled by a peculiar jerk given to the rope by the man (*bársá*) who stands at the wheel and the bullocks start down the *gaún* again, the first pair meanwhile have started on their upward journey. Two pairs work in this way for 6 hours or 2 *pahars*, and if irrigation is to be carried on all day, four pairs at least are needed. The wells are generally worked under the system of *lánas* already described, so that if the number of pairs of bullocks is more than four per *lao*, the share of each member of the *láná* in the produce per *lao*, which is of course limited, is reduced.

Working of wells

The bullock drivers are called *lili* from the *lili*, the peg which fastens the bullock harness to the *lao*, and the man who works the *charsa* is the *bársá*. In addition to these another man is required to arrange the flow of the water from the *dhora* or water channel into the *kiárs* or beds into which the field is divided. He is termed the *panyára* or *pánsuála*.

By far the most important means of irrigation in the district <sup>canals</sup> are the canals. There are three distinct systems which serve the district, namely, (1) the Western Jumna system which irrigates parts of all five tahsils, but the bulk of the irrigation from which is confined to the Hínsi Hissár and Fatehábid Tahsils, (2) the Sirkund system which irrigates a few villages to the north of the

CHAP II.B  
Famine

Rupees 2,78,594 was also distributed in takavi for purchase of bullocks and seed and working of wells

The famine was the first worked in the Panjab under the new Famine Code. The railway was of immense assistance, for besides the vast quantities of *bhuna* imported the imports of grain from August 1905 to July 1906 exceeded the exports by 14 lakhs of maunds and prices were kept down, though it is possible that but for it, the Baniyas would have held larger stocks of grain at the beginning of the scarcity

General  
reaction to  
famine.

174 The effect of famine in this district before the adoption of systematic relief measures by the British Government is shown in the deserted sites to which almost every village can point. With a famine code and a railway system such disasters are impossible, but little or nothing has been done yet to save the cattle whose wholesale loss in famines leaves an impress on the condition of the countryside which it takes years of prosperity to obliterate. As population increases less and less pasture land is left, and the process of breaking up the soil has in many villages been carried too far and everywhere to the limit of safety. In this respect the famines of old days effected an automatic adjustment. The zamindar plants the crop that pays, not the crop that saves, and pure fodder crops are little grown until famine already has the people in its grip, when except in canal villages the opportunity is passed. In years of ordinary rainfall *dub* grass is abundant and its hay will last for several years. It should not be beyond the power of Government to insist on its preservation, but it must insist, for the Jat will not look far enough ahead. If he grumbles to a good year he will bless the *Dirkar* who the lean year comes

The inability to famine affects the peoples' choice of families to which to marry their daughters, for every one strives to get a few acres of canal land to cultivate in years of drought and so great is the burden of this to the dwellers in canal villages that they will not intermarry with their less fortunate fellows if they can help it. The songs are full of reference to this—

"Mere baba ho, naaldion par dhorti dede he,"

"Sister give me land upon the canal"—and again

"Mere bhaiye na nahron par dhorti bao us'

"Brother, now some land on the canal!"

The classes that feel scarcity most are always the menials and the *pariah* classes—Raspmi Pathans, Shekhs, Bilochees, Sayids &c., and the latter are unfortunately often prevented by pride from coming on famine work. That the district in years of good rainfall produces such excellent crops is no doubt largely due to the constant fallows enforced by drought

- HISSAR DISTRICT.] *The Western Jumna Canal.* [PART A.

the district close to the Sîrsâ Branch

The distributary system given off within Agriculture CHAP II, A  
the Hissár District including Irrigation  
Branch is shown The Western Jumna Canal

Name	Length in miles	Supply in cusecs
Hânsi-wâda Minor	..	6
Gorakhpur system	22	56
Bahûna Minor	2	18
Muhammadpur Minor	6	32
Adampur system	14	46
Fatehabâd Minor	3	8
Fatehabâd system	61	177
Dîng Minor	5	7
Baonâwâli Minor	..	6

in the margin  
The Petwâi Râj-  
bâha has its  
head in the  
Hânsi Branch  
which enters the  
district not far  
from Jînd. The  
Hânsi Branch  
(which is part of  
the old canal)  
throws off three  
distributaries at

Râjthal the Narnaud, Petwâi and Hissár Major.

There is a lock at Râjthal and navigation is possible from

Hânsi upwards.

Name	Total length major and minor, in miles	Authorised full supply.	The marginal table gives the lengths of the distributaries fed by the Hânsi Branch
Mahsudpur	31	120	
Petwâi	108	133	
Narnaud	7	30	
Hissár Major	123	300	

There is a possibility of still further improvements in this canal because the area commanded is at present far in excess of the area irrigated, the difference being due to a deficiency in water. It will probably be found possible to divert into the Western Jumna Canal much of the superfluous water that now runs down the Eastern Jumna Canal. It may also be possible to restrict irrigation still further in the districts of Delhi and Karnâl and utilize the surplus water in Hissár. In consequence of the improvements already made coupled with the prohibition against the cultivation of rice on the old canal, the health of the people in the Hânsi Tahsil has improved considerably while in the areas to which the canal has been newly extended the increase in the amount of sickness is not very great. Some increase in sickness is, perhaps, unavoidable when a canal is newly extended to a



HISSAR DISTRICT]

Lift irrigation.

[PART A

course is left to the people themselves and they arrange the matter amicably. If, however, a dispute occurs the shares and turns are settled by the Canal officers.

CHAP II, A,  
Agriculture  
including  
Irrigation  
Flow irriga-  
tion.

The method of irrigation by flow (*tor*) is, according to zamindár's idea, a simple matter enough. He has merely to knock a hole in the side of his watercourse or in the field ridge and wait till the whole of his field from end to end is flooded.

The rule requiring the division of a field into *kiáris* or small beds has so far been a dead letter. Its obvious advantages are that it economizes water in the case of sloping fields in order to irrigate which completely without *kiáris* a great depth of water would be required at the lower end in order to ensure that the water shall reach the higher level, and also that the flow of the water to land which has not as yet been reached by the water over land already fully irrigated is obviated.

Kíaris.

The cultivator's objections are that under the system of *kiáris* it takes much longer to irrigate a given area than without them, and that this is a weighty consideration where, under the *warbandi* system, irrigation is only available for certain periods. Again if *kiáris* are insisted upon in the case of the *paleo* or preliminary watering, they have to be broken up for subsequent ploughings and then made again after sowing thus entailing additional labour and trouble to the cultivator. In the case, however, of well irrigation or canal irrigation by lift where water is not ready to hand, the zamindár himself generally sees that the advantages of the *kiári* system outweighs its disadvantages. The irrigation of rice, the cultivation of which has now been prohibited, half of course to be carried on in the lowest spot available as the constant supply of water needed for the crop could not possibly have been procured by lift irrigation.

Lift irrigation on the canal is carried on in two ways, either by wells called *sundiyás*, built on the banks of the water-courses (*khil* or *land*), and worked with the *lio* and a *churki* of peculiar pattern, or where the surface to which the water has to be raised is not more than a foot or two above the level at which it is delivered by the *do'l* or scoop.

The cylinder of the *sundiyá* well is generally *pilla*. The *churki* consists of a leather bag, which at its lower extremity narrows into a sort of leather funnel. The *lio* is attached to the narrow end of it, and the top rim of the *churki* or *do'l* is placed in this a certain way, as in the case of the

CHAP.  
III A.  
Administrative  
divisions.

The Deputy Commissioner is Registrar of the district. Each Tahsildar is Joint Sub-Registrar and at each *tahsil* head-quarters there is also a departmental or honorary Sub-Registrar.

The Executive Engineer of Delhi (Western Jumna Canal) controls the canal irrigation of the district, which falls into four sub-divisions. Two of the sub-divisional officers are resident in Rohtak.

The Public Works (Roads and Buildings) administration is under the Executive Engineer, Delhi. There is no resident sub-divisional officer.

The Police force is controlled by the Superintendent of Police. The Civil Surgeon is in charge of the medical arrangements and is also Superintendent of the Jail. These departments are separately discussed in later paragraphs. Educational matters are supervised by the Inspector of Schools, Delhi and he is assisted by a resident District Inspector and Assistant District Inspector.

The non-official agency through which the administration is carried on consists of the *lambardars*, *ala lambardars*, *safed poshes* and *aildars*. The *lambardars* of the district are far too many, there were in 1879 no fewer than 1,958, or one to every fifty owners, and four to every village. A scheme has been prepared under which as vacancies occur, 469 posts will be resumed, and a considerable number of these remunerations has already been effected (see Settlement Report, paragraph 58). The *ala lambardars* were a creation of the settlement of 1879 and designed to remedy the evils arising from a superfluity of *lambardars*. They were appointed by election from among the *lambardars* in villages where there were three or more headmen of one tribe, and received an extra 1 per cent on the land revenue. The remedy has proved worse than the disease and these posts are now being allowed to lapse. With the savings *safed poshes* are to be appointed. Of these there will ultimately be 37 receiving a fixed emolument of Rs. 80 each a year. At present funds admit of the appointment of 14 only, but many of the *ala lambardars* are very old men and more savings will soon accrue. Many of the *safed poshes* at present are not *lambardars* (see Settlement Report, paragraph 57). There are now 42 *ail*s of which one will be absorbed at the next vacancy. The graded scheme of emoluments has been introduced at the re-settlement. The ultimate grading will be as follows —

11 *aildars* on Rs. 350 per annum.

20 do " 300 do

10 do " 200 do

(see Settlement Report paragraph 56)

HISSAR DISTRICT.]

Cattle disease.

[PART A.

(*dála*) standing in a place (*adha*) dug out on either side of a reservoir (*nyáni*) which communicates with the lower level channel or water course. The men then swing the *dál* between them, filling it by dipping it into the water of the *nyáni* or lower reservoir and emptying it by a peculiar turn of the wrist into the upper reservoir (*kuáh*) from which the water flows on to the land to be irrigated. The system is an expensive one as in addition to the *dála* a *panyára* to manage the water is needed and not more than 18 or 19 acres per *dál* can be irrigated in this way for the Rabi.

Below the Otú dam in the Sirsa Tahsī a peculiar system of irrigation is carried on in the river bed. Here the difficulty was to keep out excess of water. To do this the river bed was divided into a large number of areas each surrounded by a high and strong earth embankment. These keep the water out, and whenever any moisture is required for the crop within the embankment it is only necessary to make a hole in the dam through which the surrounding water flows on to the land to be irrigated. Often in high floods the whole village watches day and night strengthening the embankment with fascines to keep out the water, for once a breach is made the whole of the crop inside is certain to be drowned. Such embanked areas are known locally as *kunds*. The cost of constructing and maintaining these *kunds* was often considerable and formed a large part of the expenses of rice cultivation, but the necessity for them is now to a large extent obviated because the dam at Otú holds up the floods, and there is not the danger now that there was in former years of the crops below the dam being drowned.

Table 22, Part B, gives statistics of the live-stock of the district at various periods. Hariána has always been famous for its cattle, and it has been already shown what an important part they played in the pastoral life of its former inhabitants.

The famines which have from time to time visited the district have been certainly more fatal to cattle than to human beings, but in spite of this and the decrease of the grazing area in consequence of the spread of cultivation the breed has not deteriorated to any noticeable extent. In fact the increase of cultivation has no doubt increased the amount of fodder available for storage against the seasons in which grazing fails. As would be expected, the least developed part of the district, the Náli of Fatehabád is proportionately the richest in cattle.

Cattle-disease of some kind is always present in the district, cattle disease but is rarely very widespread or fatal.

CHAP II, A.  
—  
Agriculture  
including  
Irrigation  
List irrigation.

## CHAP III C

## Section C—Land Revenue.

Land Revenue.  
Early settle-  
ments

179 The district in its present form came under British rule at different times. The northern part of the district came to us mostly in 1803 after Lord Lake's conquest of the Mahrattas, though *lifo jagirs* were granted to the Bhai of Kaithal, the Raja of Jind and others. The Nawabs of Jhajjar and Bahadurgarh which form the bulk of the Jhajjar *tahsil* were taken over for disloyalty in 1857. At different times there have been a variety of *tahsils* which have now once again been re-distributed. In different parts of the district a series of summary settlements were undertaken at different dates, and a regular settlement of the northern part of the district was undertaken by different officers between 1837 and 1840, while the first regular settlement of the renamed Nawabs was effected from 1860 to 1868. Of all these settlements a detailed account will be found in paragraphs 85 to 94 of Mr Fanshaw's Settlement Report of 1880.

The settle-  
ment of 1870

180 The revised settlement which was made by Messrs Purser and Fanshaw and came into force for thirty years with effect from the *kharif* of 1870 was the first settlement made of the district as a whole. This settlement provided us with excellent maps on the triangular system for the production of which Mr Purser is still famous, with an elaborately prepared and beautifully faired record of rights, which is in most cases the earliest document on which reliance can be placed, and with a demand which was carefully adjusted to the capacity of each estate and should but for unforeseen calamities in most cases have been easily paid to this day.

The demand of the last year of the first regular settlement, 1878-79, is stated by Mr Fanshaw to have been Rs. 8,89,653 for the whole district. This was a wet demand. The assessment imposed in 1870 was by the orders of Government a dry assessment. Concurrently with its introduction the system of owners' rates was introduced on the canal. These were supposed to absorb the difference between a wet and a dry assessment, but

The financial reports of that settlement, and of the present, may also be consulted when necessary.

	Last settlement	Present settle- ment
Revenue per acre	—	—
R. rate	—	—
Jagir	—	—
Farm	—	—
	1624	76
	1625	7
	1623	10
	1626	7

The zamindár, however, though not so much a cattle breeder as formerly, generally prefers to keep his young stock as when there is a fair supply of fodder their keep does not involve much additional expense. In times of scarcity young stock are of course sold off if purchasers can be found. Steers undergo the operation of gelding (*badya*) when they are about two years of age and are then trained for the plough and become more valuable. If, however, the grazing area decreases much more it will probably become the practice as it already has to some extent to sell young stock, as to do so will be more profitable than to rear it and then sell it. Heifers (*báhri*) are generally kept for milk. A good pair of plough bullocks will fetch Rs. 150. The average price is Rs. 100 and the lowest about Rs. 40. An ungelt steer will fetch from Rs. 20 to Rs. 50 and a heifer Rs. 5 to Rs. 10. A cow will calve (*byáhna*) six, seven and in some cases eight times and is pregnant (*gyaban*) for nine months. A cow will give milk for six months after calving.

In this district buffaloes (*bháins*) are seldom worked in ploughs or for draught. Male calves (*jhotá*) are sold to people from the Mánjha country where they are extensively used as plough cattle. The female calves (*jhotí*) are all kept for milk and the buffalo cow (*bháins*) is a most indispensable member of the zamindár's household, for it is in exchange for ghi made from her milk that he gets his small supply of grain in times of scarcity. A buffalo cow will calve 12 or 15 times and will give milk for one year after calving. The period of pregnancy is ten months.

CHAP. II, A.  
Agriculture  
including  
Irrigation  
Cattle disease

Buffaloes

In times of scarcity when fodder is hardly procurable every effort is made to keep the family buffalo in milk and the other cattle will to some extent be sacrificed to this consideration. A good buffalo cow will cost Rs. 80 to Rs. 100, but inferior ones may be had for Rs. 30 and fair ones for Rs. 50 or Rs. 60.

Ghi has of late years risen considerably in price and its proceeds are now a not inconsiderable item in the zamindár's miscellaneous income.

Cattle breeding is in face of the spread of cultivation <sup>Cattle</sup> probably on the wane, certainly in the southern part of the district. The zamindárs of the Nálí tract of Fatehabál do not buy much, but sell their homebred (*gharjam*) cattle and are thus to a considerable extent cattle breeders. But in the other portions of the four southern tásils cattle are largely bought in March for agricultural operations and sold again in October when these are over and little breeding is done.

CHAP III. Estates in which the fixed system of assessment was maintained.  
Land Revenue. When re-assessed after the lapse of that period, the demands fell short in seven villages of the original total by Rs. 892.

There were, of course, other small changes in the course of the settlement due chiefly to the acquisition or surrender by Government of small plots of land. The demand for the district in 1908-09, the last year of the expired settlement, compared as follows with the full demand contemplated by the Settlement Officers —

	Estimated.	Demand of 1908-09
Fixed	901,818	9,53,148
Fluctuating	—	12,472
Owners' rates	1,17,179	1,67,079
Total	10,74,997	11,22,601

Of this demand Rs. 26,039 was due to *mafidars*, *casildars* and *ala-lambardars* and the balance to Government.

Distributed over the *tahsils* as they now stand the demand of land revenue apart from owners' rates was as follows —

	Rohriak.	Jhajjar	Gohana.	Total.
Fixed	2,78,503	8,89,600	3,67,811	9,35,148
Fluctuating	—	12,472	—	12,472
Total	2,78,503	801,273	3,67,811	9,35,822

From this comparative statement owners' rates have been excluded for the reason that they are now merged in the consolidated occupier's rate, and have disappeared from the land revenue balance sheet.

*The working of the Settlement 1879-1908.* 182. Such is the history of the demand of the late settlement. Collections tell another tale. It was to be expected that given decent years the assessment of 1879, which was by no means heavy, except in individual cases where as shown above relief was subsequently granted, would be regularly recovered, and in fact with the exception of the famine year of 1883-84 when considerable relief was given, there was at first but very rarely any need for suspension of the demand. With 1895-96 however began a cycle of lean years, liberally interspersed with famines and but rarely punctuated with good harvests, and during this period thirty three lakhs and thirty three thousand rupees were suspended, the equivalent of nearly three and a half years' demand of the whole district. Of this sum nearly half, or sixteen lakhs and thirty three thousand rupees,

of bad years has had on the sales. With the return of good years there is every reason to hope that these fairs will regain their former popularity.

—  
Agriculture  
including  
Irrigation  
Cattle Fairs

At these fairs the greatest majority of the animals sold are bullocks, many of them young stock. The number of cattle for sale and the average prices realized depend of course to a large extent on the nature of the season. If there is an anticipated scarcity of fodder, the number will be large and the prices realized correspondingly low. Again if there is drought in the North-Western Provinces, the demand from that quarter, which is an important factor in the success of these fairs, is reduced. At the fairs in Phagan and Chait there is a larger local demand than at those in Bhadon and Asauj, as cattle have to be purchased at the former for the Kharif and Rabi ploughings, and many of these are sold again at the fairs in Bhadon and Asauj. In addition to the local supply available for sale at these fairs, large numbers of bullocks are brought from the Rajputana States on the west and sold. The latter include many of the excellent Nagor breed. These are largely used by the wealthier classes for drawing *raths*, as they trot very well. The Hariána cattle are largely brought up by dealers from the Punjab, and, as already noticed, from the North-Western Provinces.

It is estimated that at the two fairs at Hissár some five lakhs of rupees come into the district on an average, and at the Sirsi fair in Bhadon about one-and-a-half lakhs. Below are given some statistics showing the number of purchases and the average prices realized at these fairs.

In the villages a promising young steer is often kept and reared by the zamindars. When a full grown bull (*khaqai*) he is considered the common village property. He is allowed to wander about at leisure and does no work. He covers the village cows and what fodder is required for him is provided out of the village *ma'ba*.

Private bulls.

Sheep and goats, especially the former, have, during late years, increased largely and are now kept in very considerable numbers by the zamindars. In many cases the rearing of sheep has become a regular industry with the Chamárs and Dhanáks of the villages. A man will take a few sheep from a town butcher (*karesh*) or trader (*byopáni*) and will rear them for him, pasturing them on the common village waste. In return for his trouble he keeps half the lambs born, the other half going to the trader. Sheep are greedy feeders and eat much of the *pala* on the waste besides doing damage to trees. The proprietors in many villages object to their presence, and there is now a general wish to raise the grazing fees levied for them which have hitherto been one or two rupees per annum. The usual price of a sheep is from Rs 1 to Rs 2.

such that it was found impossible to impose a fixed wet assessment in the canal tracts although the rates were somewhat raised on a consideration of the average irrigation done, and it was originally proposed to recover the difference between the dry assessment and what might actually be taken when irrigation is employed, either by a fixed harvest charge per acre on fields actually sown with the help of the canal, or by an enhancement of the water rates. The Government of India however after much discussion of the subject decided that nothing should be immediately taken beyond the fixed "dry" demand already announced. The effect of this decision is that the canal tracts (though their assessment is slightly above a true dry rate) have been very lightly assessed, and that the dry parts of the district pay a relatively heavier assessment. Provision has however been made for imposing a slight increase of the demand in cases of future extensions of the canal.

*Amount and rates of the present assessment.*

184. The present assessment is entirely fixed, but power has been reserved in the flooded tract of the Jhajjar tahsil (Southern Dabri) to introduce a fluctuating assessment hereafter in lieu of the fixed assessment should the charge be desired by a majority of the landowners. A generous rule has also been sanctioned in this circle by which fields flooded so deeply that neither crop can be reaped, obtain a remission of the year's fixed demand. Wells have everywhere been very leniently treated. New wells have been admitted to protective leases, exempting them from wet assessment for periods varying from 20—10 years, and provision has been made for relieving existing wells, when they fall out of use, of the wet assessment now imposed on them, which has generally been fixed in the form of a lump sum on the well-cylinder distinct from the dry assessment of the land served by it. Progressive assessments by five years have been allowed so as to reduce the increase taken at any one time to approximately 33 per cent.

The total assessment announced is—

Tahsil.	Initial.	Final.	Increase per cent. of initial demand over expired assessment.	Increase per cent. of final demand over expired assessment.
Rohat	—	—	—	—
Gobars	—	—	—	—
Jasjuri	—	—	—	—
District	—	—	—	—
	Rs.	Rs.	Rs.	Rs.
Rohat	3,20,062	3,49,615	72	75
Gobars	3,50,015	3,78,072	74	81
Jasjuri	6,32,615	6,00,815	12	18
District	11,49,613	11,46,070	19	23

See paragraphs 27 and 34 of Settlement Report.

*Rs.*  
Rohat — 3,20,062 + The actual figure of the initially as after deductions for non-irrigated plots of land, etc. are given in the margin. There will be corresponding deductions in the final figure.  
Gobars — 3,50,015  
Jasjuri — 6,32,615  
District — 11,49,613

The locality is, on the whole, well chosen, as a considerable area can be irrigated from the canal, but the fact of its close proximity to the town, which has grown considerably since the Farm was first instituted, is productive of some inconvenience to the public not less than to the Farm itself. To obviate this a large area of grazing land has been made over to the Local Government for the use of the town cattle, the Farm obtaining an equivalent area out of the Hânsi Bir.

The area within the limits of the Farm is 40,663 acres. Of this all with the exception of one or two small plots is the property of Government. The cultivated area amounts to about 4,000 acres, of which half is cultivated by the Farm authorities to provide grain and fodder for the animals on the Farm, and the remaining half is leased at high cash rents to tenants from the town. In ordinary years the waste land affords excellent pasturage for cattle up till the end of May, after which date they are kept on stored fodder till the rains break. In years of drought, however, the grazing in the Bir fails and considerable difficulty is felt in providing for the cattle.

Various kinds of grasses grow in the Bir, of which in ordinary years there is a most luxuriant crop. The best kinds are *dhup*, *anjan* *síwak* *keogh*, *palinji* and *gandhi*. Besides grasses the Bir abounds with *jal*, *lau*, *jand*, and *ber* (wild plum) trees, the first predominating. The fruit of the *jal* tree is called *pilu* and is much eaten by the poorer classes. The fruit of the *lau* tree is called *tent*, and is generally used by the people for pickling, when young and green it is like capers, when ripe it is called *pinju*, and being of a sweetish flavour, is considered not unpalatable by the poor. The fruit of the *jand* is called *sangar* and resembles a bean, when tender and green it is used as a vegetable. The *ber* tree (*Zizyphus jujuba*) or wild plum has a fruit like the cherry. The fruit also is called *ber*. The dried leaves, called *pald*, are excellent fodder.

Up to the 1st April 1899, the Farm was managed by the Commissariat Department. It was then made over to the Civil Veterinary Department, under whose management it now is. The head of the Farm is a commissioned officer of the Department, and he has under him a warrant officer who acts as Farm Overseer, and a civilian Farm Bailiff. There are some hundreds of farm hands employed when reaping operations are in progress. All the Farm cultivation is carried on on strictly modern and scientific lines, adapted to the necessities of the country and climate. Good English and American ploughs and

CHAP. II, A.  
—  
Agriculture  
including  
Irrigation  
The Cattle  
Farm.

Land Revenue. CHAP III.C. that though the demand has now been doubled, it is totally inadequate. The future will show how the new settlement works. It is not heavy for an average year in the first year while trifling suspensions were needed in sandy villages owing to excess of rain large recoveries of arrears were made in addition to the current demand.

Average size  
of holdings  
assessed.

186 The average holding of the district contains 12 acres of which 10 are cultivated. The average area per shareholder is 10 acre of which 8 acres are cultivated. The average recorded size of the khudkasht holding is 5 acres. Almost two-thirds of the total cultivated area is in fact khudkasht and of the tenants many are in the position of the villagers who subsisted by taking in each other's washing. There is no real tenant class. Owners who exchange plots for temporary convenience in cultivation, and men who take a little rent free land from their fathers or uncles are all recorded as tenants. Five acres is accordingly rather an under estimate of the khudkasht holdings. Figures by circles will be found in the several assessment reports.

### Section D—Miscellaneous Revenue

Excise administration and revenue. 187 The Deputy Commissioner as Collector controls the Excise Administration but the Revenue Firm Assistant Commissioner is generally placed in executive charge of the arrangements. The Excise staff proper consists of one Inspector and one Sub Inspector.

For the sale of foreign liquor there is one retail shop at Rohtak. The contract of this shop is sold by auction and has fetched Rs 595 a year on the average of the last three sales. This liquor is usually consumed by poorer class Europeans and better class Indian towns men. There is no demand for it in the villages. It is said that the sale will decrease with the removal of the Settlement staff, the presence of which temporarily increased the demand.

Country spirit is sold in 9 retail shops in different parts of the district. These are supplied by direct import from the Rosa (U.P.) licensed distillery and from outside wholesale shops. There is none in this district. The license fees for these shops have averaged Rs 150/- in the last three years with a consumption of approximately 600 gallons per annum. The consumption has nominally increased in the last two years but not really the degree of proof at which the spirit is sold having been reduced. The main demand for this liquor comes from Khatkis and Kaphrahs Jogi. Other Hindus seldom consume it except officially and on occasions of marriages and festival. Chhatras and Khatkis consume it whenever they can get it. The prevalence of plague has somewhat increased the demand for this spirit.

of artillery draught are made over to the Commissariat Department for distribution to the various Commands.

CHAP. II, A.

Agriculture

including

Irrigation

The Cattle

Farm.

The heifer calves are reserved at the Farm for breeding purposes. As many as are rendered unfit for such, whether by age or by natural faults, are cast and sold by public auction.

The Bir is the resort of hundreds of black buck, and chin-kára. It also contains a few *nílgíhár*. Small game, such as hares, partridges and sangrouse, are very common, and in the winter large numbers of the small bustard are to be seen. Shooting is strictly prohibited except with the permission of the Superintendent of the Farm. Such permission is never granted between the 15th March and the 1st October.

The cultivator's most important implement is of course the plough (*hal* or *munna*). The two latter words refer primarily to the piece of wood, shaped like a boot, into the top of which the pole (*hal*) and to the bottom of which a small piece of wood (*chou*) is fastened, the latter in its turn carries the *pali* or iron ploughshare. The *hal* is perhaps the most important part of the plough, as upon its weight and size depends the adaptability of the plough for ploughing various kinds of soil. In the case of sandy soils it is light and is called *hal*, whereas in the case of the firmer soils it is made heavier and called *munna*. The prices of the above parts of the plough are somewhat as follows.—*Munna* 8 annas; *hal* 12 annas to Re. 1, *chou* also called *prinhyári* 1 anna; *pali* 12 annas. Other parts of the plough are as follows—*Og*, a wooden peg to fasten the *hal* or pole to the *munna*, cost 6 annas, the *hatha* or plough handle; *nari*, a leather strap by which the yoke (*jux*) is fastened to the *hal* by means of a peg called *kili*. The *pachela* is a wooden peg which keeps the *pali* in contact with the *chou*. The yoke (*jua*) for bullocks costs 8 annas, and consists of a bar of wood into either end of which two pegs called *shimla* or *gáti* are fixed and to them the bullocks are fastened. If there is a lower bar to the yoke it is called *panjáli*. The reins of rope which the ploughman (*háli*) holds are called *rás* and his whip *santa*. The bullocks are, however, generally guided in the way in which they should walk by having their tails twisted.

In the light soil towards the west it is not uncommon to plough with camels. The pole (*hal*) of the plough is fastened with a leather thong to a curved piece of wood called *príjni* which again is strapped on to the back of the camel by the *tangár* a sort of camel harness, which is kept in its place by the *pulan*, a sort of small saddle on the camel's back.

CHAP III D  
Miscellaneous Revenue. The income from registration has been stated in paragraph B (b) above to be Rs 4,440 in 1909. Ten years earlier prior to the enactment of the Alienation of Land Act (VIII of 1900) its amount was Rs. 7,651.

Forests. 189 The annual forest income of the three years ending 1909 is Rs 2,729. For further information see II B.

Salt Licenses. 190 Salt manufacture is dealt with in II C above. The average income on salt for the five years ending 1909-10 was Rs. 6,671, having fallen from Rs 10,968 in 1905-06 to 2,467 in 1908-09 but again risen owing to a larger demand for Sambhar salt to Rs 5,468 a year later. These sums include the license fees for crude and refined saltpetre, the excess duty and hukum fees on Zahidpur salt and the sale price (with duty) of Sambhar salt. The fall in the income is due to the gradual reduction of duty from Rs 2-8 to Re 1 per maund.

Stamp administration and taxes. 191 The stamp administration is controlled through the treasury. Stamps of all kinds are received from the Karaoli stamp depot and issued from the head quarters treasury to local agencies and to the tahsil sub-treasuries, which again distribute on demand. The chief agencies for the sale of stamps other than postage stamps are the treasurer and his agents (*ex officio*) other licensed dealers and sub-postmasters. The last named sell non-judicial stamps, but not a court fee stamps. There are in all fourteen licensed vendors and all dealers obtain the discount prescribed for the sale of each class of stamp. The average income from the sale of stamps (excluding postage stamps) in the last five years is Rs 81,974. It is gradually rising, with the increase of business and litigation and in 1909 reached the figure of Rs 99,002 against Rs. 69,413 in 1905-06.

Miscellaneous taxes. 192 Miscellaneous land revenue includes mutation fees, fines and forfeitures of revenue courts, record fees, revenue process fees and other items and is naturally a variable source of revenue, ranging from Rs 1,344 in 1905-06 to Rs 26,624 in 1909-10. The average of the five years was Rs 12,483.

Rents and cesses. 193 Rents and cesses other than the headman's cess, which is not credited into the treasury are recovered at the rate of Rs 8.5-4 per cent of the land revenue or of one twelfth of the assessment. The cess on the initial demand of the new dry land revenue amounted to Rs 2,826, and on the final demand to Rs 93,435. The whole of this demand is credited to the funds of the district board.

if it is late, the seed is sown at the same time as the first ploughing is given. The ploughing is often done in haste and is in consequence frequently not of very good quality. The furrows are called *kñd* and the ridges *oli*. There should of course be no space left between the furrow and the ridge, if there is it is called *pára*. The following rhyme expresses the disastrous consequences following on such careless husbandry :—

Kúd men pára,

Gáon men ghára,

Bhñt men ála,

Ghar men sála,

A space left at the side of your furrow,

A band of robbers in your village,

A hole in your house-wall,

Your brother-in-law staying in your house,

are four equally great calamities.

The plough furrows should be not more than three or four finger breadths (*ungals*) deep. In order to keep sufficient moisture around the seed to allow of germination the *bárdáni* Kharif crops are all sown with the drill and are thus at once covered with earth which falls into the furrow from the ridge as the plough passes on and a certain amount of moisture is thus assured. Sowing by scattering with the hand (*weina*) can only be employed where there is a certainty of a sufficient supply of moisture and this of course cannot be the case in *bárdáni* land.

More trouble is taken with the Rabi crops sown on *bárdáni* land, the principal of which is gram. There are one or two preliminary ploughings and the ground is harrowed with the *sohága* after each ploughing in order to break up clods and to keep in moisture. The seed is sown with the *gior* as the supply of moisture is even less assured than in the case of Kharif crops. Where there is apprehension that this will be short, the field is worked over with the *sohága* which levels the ridges and tends to retain the moisture about the seed by covering it over with some depth of earth. If after the Rabi has been sown in *bárdáni* land and before it has germinated a shower of rain falls so slight that the moisture can penetrate only a very short distance

CHAP. II, A.  
Agriculture  
including  
Irrigation.  
Ploughing  
and sowing

CHAP.  
III ELocal and  
Municipal  
Govern-  
ment.

The inefficiency and uselessness of the Municipal Committees of the district is a common place of the annual reports. Gobana is singled out for censure in 1890, Jhsjjar, Bori and Bahadurgarh are censured for failing to hold the minimum number of meetings in 1898-99 and again in 1899-1900 and Gobana for the same reason in 1892-93. In 1899-1900 proceedings of both the Bahadurgarh and Rohtak Committees had to be upset by the Deputy Commissioner or Government. The party feeling in the Rohtak Committee was made matter of notice in 1904-05, while the number of instances in which elective seats have had to be filled by nomination is too numerous for separate mention.

District  
Board.

195 The District Board (constituted under *Punjab Government Gazette* notification No 2689, dated 28th November 1883) consists of 7 *ex-officio*, 8 nominated and 30 elected members. The Deputy Commissioner is *ex-officio* Chairman. Local Boards were abolished on 1st March 1902.

The income is mainly derived from the local rates cess which in 1907-10 accounted for Rs. 1,22,062 out of the total income of Rs. 2,04,257. Another large source of income is the fees levied on the Johazgarh cattle fairs which in the same year brought in Rs. 18,111 a figure considerably below the average. The expenditure of the year amounted to Rs. 1,99,748, of which only Rs. 1,032 or 2 per cent. was on administration and establishment. The feeder roads which used to be maintained by the Public Works Department to which the Board made a grant of Rs. 8,450 per annum, have now been handed back to the Board. To their upkeep Government makes a contribution of Rs. 18,500. Roads, schools, medicine and hospitals are the chief items of expenditure. The Board is on the whole a useful body, though the extent to which it is really the Deputy Commissioner in another shape is to be regretted.

## Section F—Public Works.

P. W. Works  
Admin. 196

The Executive Engineer at Delhi controls the Public Works administration of the district and is, as such, responsible for the due repair of Government buildings. The department used to maintain the metalled roads of the district receiving an upkeep grant from the District Board but with effect from April 1, 1910 these were restored to the Boards throughout the Province. There are no buildings or other works constructed by the department in this district of any architectural merit or importance. The local workmanship is very inferior.

toothed sickle. When the time for the Kharif harvesting has arrived, the family go in a body daily to the fields, or in some cases even sleep there. The millets, *jowár* and *bárra* are reaped by cutting the ears (*sutta*) off. The stalks (*karbi*) are cut separately and tied into bundles or *pulis* which are stored in stacks surrounded with a thorn hedge called (*cheor*). The ears are threshed upon the threshing floor, *pir* or *klái*, by bullocks. *Gwári* and *moth* are cut from the root, but the pods (*pháli*) are separated by being threshed by hand (*kutna*) with the *jheli* and only the pods are threshed by bullocks on the *pir* or threshing floor. In the case of gram, the cut crop is threshed by hand with the *jheli* used as a flail and the pods (*tent*) are thus separated from the straw and leaves called (*khári*), the pods only are heaped on the threshing floor, and then threshed. A crop when cut and lying on the ground is called *lán*, the straw and grain being both included in the term.

When the crop has been cut, such part of it as is to be threshed (*gahna*) by bullocks is arranged in a heap round a stake (*med*) fixed in the centre of the threshing floor (*pir* or *láli*). Two, four or more bullocks are then ranged abreast in a line (*dáim*) and being fastened to the *med* walk in a circle (*gáti*) round it through the grain or straw, or both lying on the *pir*. In this way the ears or pods in which the grain is contained and also the straw, if any, are broken up and the grain is mixed with them. The mixture is called *páni*. At this stage if straw has been threshed, as well as grain, the mixture is tossed in the air with a *jeli* or *tangli* while a wind is blowing and the straw and light particles are carried to a distance, while the grain and broken ears fall almost perpendicularly. The grain is still at this stage to a large extent within the broken ears, and they are again heaped on the *láli* or *pir* and threshed and the grain is thus finally separated from the ears.

The mixed grain, husks, &c, are then placed in the *cháj* or winnowing basket, which is lifted up and slowly inverted when as before the heavier grain and the lighter particles are separated. Where no straw is threshed only the one winnowing with the *cháj* takes place after the grain has been separated from the ears or pods.

The dividing of the prepared grain is not a very important operation in this district, where *bárdi* is comparatively rarely taken. Where necessary the division is made by sifting in earthen or (*matki*) called *tarap* for this purpose, with the grain and assuming the quantity contained in the *tarap* to

CHAP I.C  
—  
Agriculture  
including  
Irrigation.  
Reaping

CHAP  
III G  
Army

## Mussalmans

1st Duke of York's Own Lancers (Skinner's Horse)  
 7th Haryana Lancers  
 9th Bhupat Infantry  
 17th Infantry (the Loyal Regiment)  
 18th Infantry

The Jat as a soldier <sup>is a soldier</sup> in service as he is to enlist and it is seldom that he serves on in the ranks for pension. The great majority of the men prefer to take their discharge after a few years service or to pass into the reserve, this is particularly noticeable in the infantry. The result is the presence in the villages of an enormous number of men who have at one time or other received a military training. The income from the pay and pensions of Government servants was found in the settlement of 1909 to be not less than sixteen and a half lakhs of rupees a year, and for the greater part of this is for military service. In the Rajputs circle of Rohtak tahsil alone, where some big villages can turn out a regiment of 600 or 700 soldiers, there is an income of Rs 462,000 from this source. It is almost a proverb that *nankars* saved the people from starvation in the famine and it is especially true in this tract. Here, as you pass through the fields, it is odds that the men at the plough tail will come to the salute as you pass and that as you ride up to one of the bigger villages you will be met by a troupe of mounted sirdars.

## Section H — Police and Jails

The police force consists of 444 officers of all ranks <sup>in the</sup> as follows —

Superintendent	1
In-pectors	4
Sub-in-pectors	10
Head con-tables	53
Mounted con-tables	3
Foot constables	367

and is distributed thus —

	In-pectors	Sub- in-pectors	Head con-tables	Foot constables
Head Constab.	2	11	57	112
Sub-in-pectors	—	—	6	57
Foot Con-tables	—	—	5	5
Mounted Con-tables	—	—	4	7
Foot Constables	—	—	14	95
Locality	—	—	1	63

for the Rabi fully prepares the soil for the next harvest and the full value of the extra tillage is thus obtained. The gram leaves also to some extent act as manure on the soil. The land will then lie fallow for a year and the rotation will begin again with the Rabi. But the uncertainty of the rainfall, of course, frequently disturbs the arrangement. In any case land cropped with Rabi will always be sown for the next Kharif. As between Rabi crops in *báráni* lands there is no particular rotation observed, but as between Kharif crops it is considered inadvisable to sow *jowár* (great millet) in two successive Kharifs, especially if the soil is at all light as it has a tendency to exhaust it. A field which has borne Kharif one year should certainly receive a winter ploughing, if it is to bear a good crop next Kharif. To sow *gwár* in one Kharif has a useful effect as its leaves appear to act like manure on the soil.

It is quite the exception for *báráni* land to be cropped *dofashi* and it can be done only under very exceptional circumstances, e.g., when *bájia* has been sown in Jeth it ripens and is cut in Sáwan, and if there is rain, then gram for the Rabi is sown in the same land. Or when Kharif sowings have failed, but there is fair rain for Rabi sowings, the Kharif is ploughed up and gram sown.

In the unirrigated but flooded lands no rotation is observed, all depends on the floods. The lowest, or rice lands are always sown with rice so far as the volume of flood water will permit. The lands on the next higher level if sufficiently free from weeds will be sown with wheat, if not with gram; the lands still higher (*mahra*) which are generally clearer than those in the lower level will be sown with wheat if the floods have continued long enough to permit retention of sufficient moisture up to the season for sowing the crop, otherwise they also will be sown with gram. All depends on the volume and time of the floods, little or nothing on the crop previously sown.

On the lands irrigated from the canal greater attention is paid to rotation of crops and fallows than in the *báráni* tracts as the course of cultivation is less liable to disturbance from want of moisture in the former than in the latter.

The principal Kharif crops grown on canal lands are cotton (*báti*), *chárr* for fodder, and *jowár*. Of these cotton is by far the most important, and is yearly increasing in importance. In the Rabi the chief crops are wheat (*gchun*) and wheat and gram mixed (*gchári*). Barley is not much sown as it is not a paying crop and is confined to light soils on the west. Melts and vegetables are also grown.

CHAP. II, A.  
Agriculture including  
Irrigation.  
Rotation of  
crops.

CHAP  
III, H.  
—  
Police and  
Jails

A recruit after joining is kept in lines for about six months during which period he is drilled and trained in the use of fire-arms. For three to four hours a day he attends school where he is taught the outlines of his duties and, if possible, how to read and write.

Constables from rural police stations are called in, in rotation, for two months training when, in addition to being drilled, they attend school in the same way as recruits. Each year a certain number of men—about 1 per cent of the force—are sent to the Police Training School at Phillaur where they attend a six months course. At the end of this period those who pass what is known as the lower school test are considered fit for promotion to the rank of head constable and it is from amongst these men that vacancies in the rank of head constable are usually filled.

In the same way selected head constables 1st grade are sent for a six months course and those who pass the upper school test are considered fit for promotion to the rank of sub-inspector. All men sent to the Training School are selected by the Deputy Inspector General from amongst those recommended by the Superintendent of Police.

The detective force is that posted at police stations. These men are not specially trained as detectives though no effort is now being made to train a few selected men for this purpose. As far as possible no officer lower in rank than one in charge of a police station is allowed to investigate a case.

Faculties of  
cognitio  
crite.

201 The following table shows the amount of reported cognisable crime during the past ten years, with details of the most serious offences —

Year	Murder and robbery			Alleged cattle crime			Total
	Number	Deaths	Offenses	Offenses	Deaths	Offenses	
1900	1	1	1	1	0	0	1
1901	1	1	1	1	0	0	1
1902	1	1	1	1	0	0	1
1903	1	1	1	1	0	0	1
1904	1	1	1	1	0	0	1
1905	1	1	1	1	0	0	1
1906	1	1	1	1	0	0	1
1907	1	1	1	1	0	0	1
1908	1	1	1	1	0	0	1
1909	1	1	1	1	0	0	1
1910	1	1	1	1	0	0	1
1911	1	1	1	1	0	0	1
1912	1	1	1	1	0	0	1
1913	1	1	1	1	0	0	1
1914	1	1	1	1	0	0	1
1915	1	1	1	1	0	0	1
1916	1	1	1	1	0	0	1
1917	1	1	1	1	0	0	1
1918	1	1	1	1	0	0	1
1919	1	1	1	1	0	0	1
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1922	1	1	1	1	0	0	1
1923	1	1	1	1	0	0	1
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2099	1	1	1	1	0	0	1
2100	1	1	1	1	0	0	1

HISSAR DISTRICT.] *Unirrigated Kharif crops Bajra.* [PART A.

The area which can be cultivated per plough depends of course to a great extent on the nature of the soil. Again the Rabi tillage is much more thorough than that for the Kharif and in consequence a smaller area can be cultivated for the former than for the latter harvest with the same labour. In the light soil of the Bagar a plough worked by two bullocks or one camel can prepare for the Kharif some 30 to 35 acres. In the firmer unirrigated soil of Hariána the area falls to 20 or 35 acres for the Kharif, and to 6 or 7 for the Rabi. In the irrigated canal tract it is less than this again. In the flooded *star* lands the area of hard rice land which a plough can cultivate for the Kharif rice is only about 2 acres, while the area for flooded grain and wheat lands is probably not much more than 4 or 5 acres.

CHAP II, 4  
Agriculture including Irrigation  
Area cul-  
va'ted per  
plough or well

The area which can be irrigated by a well is not a factor of much importance in this district since, as has been often remarked, the area of well irrigation is remarkably small. In the Bagar wells in Bhiwáni a one *lao* well will irrigate between 4 and 5 acres. A well in the Hariána tract which is not too deep to allow of Rabi irrigation from it will water about  $2\frac{1}{2}$  to 3½ acres, while a well near the canal tract where the water is comparatively near the surface will irrigate 4 or 5 acres.

It is impossible to form anything like a satisfactory estimate of the cost of cultivation, and the result, even if any was arrived at, would be somewhat meaningless. A great deal of the labour of cultivation is borne by the cultivator's family, his bullocks are in many cases home-bred, and it is difficult to estimate the cost of their keep. The cost of cultivation again varies of course largely with the nature of the crop and of the soil to be cultivated.

Cost of cul-  
tivation

Table 19 shows the areas under the principal staples

Principal  
staples

The principal food staple of the district is *bajra*. It is sown on the first heavy rain in *Har* (June and July), the seed often being put in at the first ploughing, two ploughings are at the most given and 4 to 5 *sahs* of seed per acre are sown. Rain is needed for it in *Bhadon* (August September) and like other Kharif crops it is weeded about a month after it is sown. In *Asan* westerly winds (*pachwa*) help the ripening of the crop. When the grain begins to form the ears assume a brown tinge and as they ripen they gradually become of a dark colour. If the stalks and ears become yellow or if the pollen (*burr*) is knocked off by the late rain no grain will form. The pollen is apt to be attacked by an insect called *blisti*. When the crop is ripe, generally in *Kittu* before other Kharif crops, the ears are broken off and threshed, the stalks (*garbi*) are cut and tied

Unirrigated  
*Bajra*

CHAP  
III  
Police and  
Jails

The neces-  
sity for con-  
tinuity in  
police admin-  
istration.

of the Criminal Procedure Code which is extremely unsatisfactory as it only drives them from one district into another. There are at present no punitive police posts, but several villages are garrisoned for one.

204 In his Settlement Report of 1880 Mr. Fanshawe noted that the Superintendent of Police except one had held continuous charge of the district for a whole year since 1871 and the Local Government in paragraph 14 of its review invited the attention of the Inspector General to this fact. Nevertheless since 1880 there have been 84 changes in the office (not counting those caused by officers taking privilege leave) and these 84 changes involved the posting of 22 different officers to the district. During this period the office has never been held for three consecutive years by any one officer. It has on five occasions been held for periods exceeding two years consecutively and on six occasions for periods exceeding one year. It is impossible to expect a proper treatment of crime from officers who are not permitted to gain a working knowledge of the district.

The district  
jail

205 There is a fourth class jail at the headquarters of the district with accommodation for 251 prisoners of all classes, criminal, civil and under trial. The daily average population during the quinquennium ending 1909 was 129.

Long term prisoners, i.e., all sentenced to over one year's imprisonment are transferred to other and larger jails of the province being detained here only until their appeals are decided.

The health of the prisoners was very fair during the quinquennium the daily average number sick being 8 or 24 per cent on the daily average population.

The industries carried on in the jail are paper making, the manufacture of many durries, newar tape and money bags. Most of the sales are to the various Government offices of the district.

The profits realized from these trades during the last five years averaging Rs. 68/- per annum. In a small jail of this nature a large proportion of the prisoners have to be employed on works connected with jail maintenance such as grinding corn, cooking, gardening, repairs and manual duties.

The average annual expenditure on jail maintenance, guards, &c. during the same period was Rs. 18,021, giving an average of Rs. 10/- per annum per prisoner.

There is no reformatory in the district suitable cases being sent to the Dilli institution.

On the first flood in *Hár* (June-July) enough water is admitted into the rice *kund* to moisten the soil thoroughly and to leave a depth of water of some two inches on it. The soil is then ploughed and harrowed with the *sohága*, which is supplied with some sharp points at the bottom which stir up the mud and silt. In *Susá* the soil is occasionally manured with goats droppings. The crop is grown either by seed being scattered by the hand broadcast or by transplanting. In the former case the seed is moistened and placed in earthen vessels (*chatis*). It is then spread out and covered with a blanket till it germinates. The germinating seed is thrown broadcast over the field which has been prepared for it in the manner already described. In the latter case the seed is sown very thickly in a small nursery bed and the seedlings are transplanted to the field in which they are to grow by hand. The field has been thoroughly worked up till it resembles a puddle and the seedlings are placed about a foot apart. This second method is far more laborious than the first, but the outturn of grain is usually far heavier.

CHAP II A  
Agriculture  
including  
Irrigation  
Flooded crops  
—Rice

The sowing or planting should be completed by the end of *Sáwan*, i.e., middle of August. Some 20 *seis* of seed per acre are used. The crop must grow in water, but care must be taken that it be not submerged.

While the crop is growing it requires frequent weeding, and at this time a plentiful supply of water is absolutely necessary, because unless the soil is quite moist and soft it is impossible to pull up the weeds. The crop must stand in water for a hundred days after which the water is allowed to dry gradually, and the grain ripens. If the water supply fails, the crop will produce no grain. In this state it is known as *marain* and is an excellent fodder.

Late floods coming down the Ghaggar frequently destroy the rice crop in Tahsil Fatahábid and Sirsá. The crop is reaped in *Katik* and *Mangsir* (November). The straw (*phál*) is not of much use as fodder and sells for 5 maunds to the rupee shortly after the harvest.

The principal irrigated Kharif staple in the canal lands is cotton (*bíri*). In *Chál* (March-April) land on which cotton is to be sown is ploughed two or three times after a *paleo* or preliminary watering if there has been no rain. Manure when given is put in at this time. Another *paleo* is then given and the seed (*bíru*) mixed with *gabir* (cowdung) is scattered by the hand, about 10 *seis* per acre are used. The soil is sometimes ploughed again in order to mix the seed with the soil and the *gabir* is then applied. Sowing is completed by the middle of May, i.e., end of *Baisakhi*. Mauro is sometimes put on the

CHAP  
III L

Education. In addition to the 117 schools there are four indigenous schools in the district. There are now altogether 121 public schools in the district as compared with 28 in 1880. Of these the Rohtak school is an Anglo-vernacular high school, two (at Gobindan and Jhajjar) are Anglo-vernacular middle schools, eighty one boys primary twenty-one girls primary and four indigenous schools. In 1884 there was no real female education. English is taught in three schools only up to the high standard at Rohtak, and up to the middle standard at Jhajjar and Gobindan. The Rohtak high school prepares boys up to the matriculation examination of the Punjab University and is equipped for the teaching of all the subjects comprised in the course including Persian, Sanskrit, Arabic, Drawing and Science. It was founded about the year 1860 and continued to be a district school till 1885 when it was transferred to the Municipal Committee. It remained under the control of that body up to the 1st January 1905, since when it has been taken over by Government as a model school for the district, and it is the only purely Government school in the district. The total number of boys on the rolls is 469 of whom 214 are in the secondary department and the rest in the primary. The annual income from fees amounts to about Rs 7,100. There is a boarding house attached to it with 92 boys in residence, all of whom pay the regular fees.

Besides the two Anglo-vernacular middle schools at Jhajjar and Gobindan there are six vernacular middle schools at Mohim, Kalanpur, Beri, Badli, Bahadorgarh and Kharkhanda. Progress in primary education has been specially rapid since 1900 and this is due to the special grant for primary education which Government has given to the District Board, for since that year as many as 49 new primary schools have been opened.

The total number of pupils now under instruction is 6,180, of whom 636 are girls and 5,544 boys. Of the scholars 4,956 are Hindus and 1,207 Muhammadans. There are only four Chamaras. Of the total number 2,776 only are children of agriculturists. The total number of scholars now in the schools is almost two and half times greater than in 1890. The number of girls at present attending schools is six times what it was in that year. Twelve girls attend boys' schools and receive instruction along with the boys.

There are in addition 13 private schools for boys with 576 pupils, most of these are mahajani schools and a few are roto schools. They are not permanent schools and have no prescribed course of instruction.

<sup>1</sup> ~~1~~ 207 There is a vernacular industrial primary school at Rohtak with 47 boys on the roll of whom 16 are sons of artisans. This school was established by the District Board in March 1907. In

soil harrowed in order to break up clods. Seed is then sown with the *por*, about 20 to 25 sers per acre. The soil is then levelled with the *sohiga* in order to promote the retention of moisture. Sowings take place in *Kâlik* (October-November). A species of barley called *kunauji* is sometimes sown on a good fall of rain in January, especially in soils which have been lately broken up. Barley is reaped in *Chait* and *Baisâkh* (March, April and early May). The whole of the crop is cut and threshed by the bullocks in the *kali* or *pir*, and the grain and straw, &c., are separated in the manner already described. The broken straw, &c., is called *uñi* and is used as fodder.

*Sarson* or *sai shif* (mustard seed) is sown in small quantities, mixed with gram, or gram and barley, about 1 ser of seed going to the acre. It is sown in *Asauj* or beginning of *Kâlik* and reaped together with gram or barley in *Chait*, *Baisâkh*. Some of the standing crop is from time to time gathered and eaten as a vegetable (*sâg*) with food. After reaping, the pods and seed are separated by threshing and sold to *telis* who extract the oil. The stalks are of no use.

On the flooded *solar* lands the principal crops are wheat and grain, singly, or a mixture of them called *gochóni*. Some barley is also sown.

For wheat two ploughings are given and the soil is harrowed. The seed is sown with the *por* in *Kâlik*, about 20 sers per acre. The soil is then levelled with the *sohiga* and winter showers are needed in order to bring the crop to maturity. The whole of the crop is cut, both grain and straw, and both are threshed by bullocks and the winnowing is done as already described. The harvesting takes place in the latter half of *Chait* and *Baisâkh* (April and May). Gram is cultivated in flooded lands in much the same way as in *bârau* soils. Where gram and wheat are sown mixed, the two crops are cut and threshed together and the grains are not separated. The broken straw, &c., of the mixed wheat and gram is called *missa* and makes very good fodder.

The principal Rabi staples on lands irrigated from the canal are wheat, and wheat and gram mixed. More trouble is taken with the preparation of the soil than in the case of purely *bârau* or flooded lands.

For wheat a preliminary watering is given in most cases, certainly if the rains have been deficient. The land is then ploughed 3 or 5 times and harrowed with the *chhoga* after each ploughing. The soil is thus worked up into a fine tilth, and the seed is then sown with the *por* and the

—  
Agriculture including Irrigation Barley,

CHAP.  
III, K.  
Medical  
The dispens-  
aries of the  
district.

### Section K.—Medical

210 There are seven dispensaries in the district located at Rohtak, Mehm, Jhajjar, Sampla Bahadurgarh Kharkhanda and Gohana. They are supported from Municipal and Local Board funds, the amounts received from charities and sale of medicines being so small as to be negligible.

The dispensary or hospital at Rohtak, a fine building opened in 1910 at a cost of Rs 38,000 is in charge of an Assistant Surgeon, the rest being all under the care of sub-assistants.

At each dispensary there are arrangements made for the treatment of both in-door and out-door patients and the institutions are as much up to date as is compatible with the limited resources of the local bodies maintaining them. The following table shows the average annual work done at these dispensaries during the quinquennium ending 1909 —

Name and class of dispensary	AVERAGE NUMBER OF PATIENTS IN THE YEAR		AVERAGE DAILY NUMBER OF NEW AND OLD PATIENTS	AVERAGE ANNUAL NUMBER OF OPERATIONS		ANNUAL AVERAGE EXPENSES	AVERAGE COST PER PATIENT		
	In-door	Out-door		Selected operations	All operations				
Rohtak III	—	—	905	18,040	100	181	1,054	Rs. 4420	Rs. 4.810
Mehm, III	—	—	45	6,815	60	11	188	1,314	0.311
Jhajjar III	—	—	148	11,125	72	20	471	1,613	0.246
Sampla, III	—	—	39	4,726	27	8	239	1,109	0.289
Bahadurgarh, III	—	—	63	10,053	57	14	442	1,614	0.256
Kharkhanda, III	—	—	42	8,312	51	14	422	890	0.188
Gohana, III	—	—	132	11,074	70	29	621	1,771	0.223

Vaccination

211 Vaccination is compulsory in Rohtak, Bari Jhajjar Bahadurgarh and Gohana. In small villages there is now little trouble in persuading people to submit their children to the operation. It is in the large villages where the *lambardars* have not the same influence over the people that difficulty is still experienced. The number however of troublesome villages is small and the results on the whole are very satisfactory. A vast majority of the newly born children of each year are vaccinated during the ensuing winter.

Up to 1895-96 the alienation of land by agriculturists to non-agriculturists was not important. From that year onward till the passing of the Land Alienation Act sales and mortgages increased by about three-fold. The reason of this was of course the fact that the harvests were peculiarly bad, and large numbers of persons, including even the thrifty Jâts, had to migrate to other districts temporarily to obtain food and work. In many cases such persons mortgaged their lands before going, to provide the wherewithal for their journey. There was a glut of land in the market and consequently a fall in value which necessitated still further mortgages to enable owners to get the sum necessary for their maintenance. Unfortunately the prevailing form of mortgage in the district is that which contains a condition of sale. The mortgagees were able to exact such hard terms from mortgagees, that in practice a mortgage always meant a subsequent sale. Just when matters were at their worst the Land Alienation Act came before the Legislative Council. This caused many mortgagees to issue notices of foreclosure at once. Fortunately the year 1900-01 was a very good one, and consequently the damage done was less than it would have been. Even so, however, large numbers of good agriculturists must have been compelled to part with their land. These reasons account for the enormous number of alienations in 1900-01. In 1901-02 the effects of the Act began to be seen and since then there has been a great falling off in sales and ordinary mortgages. One effect of the Act is undoubtedly to restrict credit. This restriction however, is by no means an unmixed evil. All inquiries shew that the honest, upright man, who is known to the money-lender to be a man to be trusted, can obtain as much credit as he wants, on terms which are just as reasonable as they were before the passing of the Act. On the other hand, the thrifless person, who usually wants money only to spend it unprofitably cannot now find any one willing to trust him. His credit is gone. Unfortunately most of the Rajpûts and the miscellaneous collection of tribes known as Pachhindâs belong to this thrifless category. These persons will either be forced to become thrifly and hardworking, or else they will take to cattle theft. A few of the more desirable among them have entered military service, and they make good soldiers. Unfortunately the *parda* system which prevails among almost all tribes of Rajpût origin, handicaps them terribly in the struggle for existence. Wherever the Jât or Bûrîwâr woman does almost as much field work as her husband, the Rajpût is bound by the custom of her class to tax at home in strict *parda* on, and thereby waives a considerable portion of her husband's time, for he has to bring the necessaries of life to her, and to see that she has all that she wants to have in order to attend to her duties as an agriculturist. So far as one can see the Jât man, with these odds in his favour, eventually out-

CHAP. II. 1.  
Agriculture  
including  
Irrigation  
Sales and  
mortgages of  
land

Glossary of vernacular words used in the revised  
Gazetteer of Rohtak District.

Vernacular word.	Explanation
Ala lambardar	Chief headman
Asoj	Hindu month September to October
Asthal	Barni monastery
Badni	Gambling in futures.
Bahu	Wife
Bairagi	A sect of Hindu ascetics.
Bajra	Bulrush millet ( <i>Pennisetaria spicata</i> )
Band	Dam
Bani	Copse or wood
Bana	A Hindu caste (usually shopkeepers or clerks).
Banjara	A caste (of carriers)
Baoli	A well with steps leading down to it.
Barah	A group of twelve villages.
Barabdar	A house with twelve doors
Barani	Dependent on rain
Batna	A weed ( <i>Chenopodium album</i> )
Begam	Wife of a Nawab or Muhammadan ruler
Bojhar	A mixture of barley and gram
Bhadon	Hindu month August to September
Bhadwar	Down in Bhadon (q. v.)
Bhusti	A caste (of Muhammadan water-carriers)
Bhor	Sandy land.
Buh	An arshall (q. v.)
Biga	A measure of land (pokka $\frac{1}{2}$ , kachcha $\frac{1}{2}$ , of an acre)
Birh	Forest land
Bohra	A Brahman caste (of money lenders)
Bura	Sugar
Chahi	Irrigated from wells.
Chik	Large earthen dish
Chaupal	An patrol (q. v.)
Chaprai	A civil orderly
Chabbar	A group of twenty four villages
Chandri	Headman or leader of a tribe.
Chakkar	A watchman.
Chautra	Capital (chief town)
Chautasi	A group of eighty four villages
Chaurasi	Cross-road
Chaurasi Mata	The goddess of the cross-road.
Chet	Hindu month March to April
Chhipi	A cast (of dyers, spinners and tailors)
Chumar	A caste (of leather workers)

There is very little scope for the grant of loans under the <sup>CHAP II, P</sup> Land Improvement Loans Act, because the only improvement <sup>Rents, Wages and Prices</sup> that is necessary in most cases in the provision of means of irrigation, and owing to the depth to subsoil water this <sup>Leans under the Land Improvement Loans and Agricultural Loans Acts</sup> is usually impossible. An attempt was made in 1899-1900 <sup>provement</sup> to provide money for the digging of *kacha* wells for irrigation <sup>Leans and Agricultural Loans Acts</sup> and a few wells were dug. It was found impossible, however, to use them for irrigation in all but a few cases.

In 1902-03 money was advanced under this Act for the digging or improvement of ponds. Many village ponds were improved in this way, and this seems to be undoubtedly one of the best ways in which loans under the Act should be spent.

### B.—Rents, Wages and Prices.

Hisar differs from every other district in the Punjab, <sup>Rents</sup> in the fact that the vast majority of the rents are cash rents. *Batāi* rents are usually only found in the case of canal irrigated and flooded crops. The rent rates vary greatly from village to village and are generally very much higher in the four southern talukas than in Sirsa. On *bārdāni* lands there is very little variation from year to year though there is a tendency to rise if the rents over a large period of years are considered. In the canal irrigated tracts rents have risen rapidly in the past few years. In the four southern talukas 8 annas per acre is a fair rent for the sandy soil of the Bāgai tracts, while Re 1 per acre is the normal rent for the harder and more productive loam of the Harnānā Circles. These are, of course, rents for unirrigated lands. If the land is canal irrigated the rent is determined largely by the distance from large towns or villages where manure is easily procurable, and which afford a good market for the produce. In the neighbourhood of Hisar good slow land has been leased by the Superintendent of the Cattle Farm for Rs 30 to Rs 40 per acre, the tenant paying all the canal dues. Near Hānsi also Rs 20 per acre can often be obtained. In the outlying villages the rent varies from Rs 8 to Rs 10 per acre. Inferior canal lands can let easily for Rs 4 per acre. In every case the tenant pays all the canal dues, including the so called owner's rate and cesses. In the Sirsi Taluk cash rents are in most cases levied only in the case of dry lands. The exceptions are a few villages belonging to the Skinner family in which the owners find it more convenient to levy cash rents. The rent rate in Sirsi is seldom except Re. 1 per acre and 5 annas per acre is more common. All rents below annas eight per acre are usually found to be customary rents. The usual *batāi* rent rates are one-third and one-fourth.

Vernacular word.	Explanation
Käl	Famine
Kala	Black.
Kankar	Limestone nodules.
Kaophara	With split ears (a sect of Jogi)
Kannago	Native subordinate in charge of a number of village revenue accountants or patwaris.
Karewa	Re-marriage of a widow
Khāngāb	Muhammadian grave with a shrine attached.
Khap	A fraction
Kharif	The autumn crop.
Khartana	A weed ( <i>Chenopodium murale</i> )
Khatak	A Hindu month October to November
Khatik	A caste (of tanners)
Kbodkash	Land cultivated by the owners themselves
Kor	First watering after sowing
Kund	Earthen bowl.
Lakh	1,00 000
Lumbardar	A village headman
Lohar	A caste (of blacksmiths)
Māgb	Hindu month January to February
Māghair	A Hindu month November to December
Mahajan	An honorific name for Banū (q. v.)
Mahal	Palace
Mahant	Abbot.
Mai	Mother
Maktawa	A ceremony when consummation of marriage is to take place.
Mālan	A woman of the 'Māli' (gardener) caste.
Mandi	A market
Māniar	A caste (of bangle sellers)
Māth	A pulse ( <i>Phaseolus radiatus</i> )
Māsur	A lentil ( <i>Eruca lens</i> )
Māth	Jogi monastery
Māund	A measure of weight = 40 seers (q. v.)
Māwwās	The last day of the first or dark half of the Hindu month
Methi	A fodder crop ( <i>Trigonella foenum-graecum</i> )
Misān	A craftsman.
Mohalla	A division of a town.
Moqāb	A Muhammadan house of prayer
Motb	A pulse ( <i>Phaseolus acutifolius</i> )
Māns	Land revenue-free or a grant of revenue
Mānj	A product of the <i>saccharum munja</i> a coarse grass used for the manufacture of māting
Māng ...	A pulse ( <i>Phaseolus mungo</i> )
Mānūf	A native civil judge
Nāhīn	Canal irrigated.

Vernacular word	Explanation.
Nai	A caste (of barbers).
Naib	Assistant, deputy
Nal	A measure for calculating the distribution and flow of canal water.
Nala	Channel
Naukari	Service
Nawab	A Muhammadan ruler.
Orna	Veil, shawl
Pakka	Genuine, strong, thorough, pakka bigha $\frac{1}{2}$ of acre pakka well, masonry well
Palaukeen	A kind of Sedan chair.
Palewar	Irrigation preliminary to sowing.
Panchayat	A village or tribal meeting for decision of disputes.
Pani	Water.
Panth	Sect
Paras	A village guest-house
Pargana	An old administrative unit, roughly corresponding to the modern taluk.
Parohit	Religious teacher
Patra	Brahman's book for decision of auspices.
Patwari	Village revenue accountant
Penja	A cotton beater.
Phagan	Hindu month (February to March).
Phera	Circumambulating the sacred fire in the Hindu marriage ceremony
Piaza	A weed ( <i>Asphodelus fistulosus</i> ).
Poh	A Hindu month (December to January).
Rabi	The spring crop
Rahbari	A caste (of camel drivers and owners)
Rajab	A Muhammadan month (lunar year).
Rajbaha	A canal distributary
Rani	A queen Rani ka talab, the Queen's tank.
Raushi	Loam
Reh	An alkaline efflorescence.
Risaldar	Captain of cavalry
Rishi	A Hindu demi-god.
Riwayat-i-am	Record of custom, or customary law.
Roti	Bread.
Sadar	Head-quarters
Sadhu	Hindu mendicant or ascetic.
Safedposhi	Literally, clothed in white A native gentlemen. A semi official rank.
Sag	Greens
Samadh	Mausoleum.
Samaj	Religious or political association.
Sambat	Year in the Hindu era (The Bikramajit era used in Rohtak is 57 years ahead of the Christian era)

Vernacular word	Explanation.
Sanad	A certificate or title-deed
Sanjhi	Participant in the labour and profits of cultivation
Sarkar	A Moghal administrative unit
Sarsen	Rapo-seed ( <i>Brassica campestris</i> )
Sawan	Hindu month July to August.
bawar	Horseman, trooper
Ser	A measure of weight roughly equal to 2 pounds avordupois.
Shadi	Marriage.
Shahid	A martyr.
Shamilat	Common land.
Shimali	Northern
Shivala	Temple to Shiva.
Sirkar	The Government
Shor	As reb (q. v.)
Sula	Province
Sabadar	The governor of a province (now a native captain of infantry)
Sudi	The second or light half of the Hindu month
banar	A caste (of silvers and goldsmiths)
Tahsil	An administrative sub-division of a district
Tahildar	A native magistrate in charge of a tahsil (q. v.)
Takam	Agricultural loans granted by Government.
Talab	A tank.
Topra	A Moghal administrative unit.
Teli	A Muhammadan caste (of oilmen)
Thana	A police station
Thanadar	Police officer in charge of a police station
Til	Oil-seed ( <i>Seamum indicum</i> )
Z ill	A group of villages forming the circle of a zaildar or man of local influence
Zaildar	See zail.
Zaildar	Appertaining to a zail or zaildar (q. v.)
Zamindar	Lord-owner or farmer
Zatannah	Female
Zillab	District.

